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Refreshing
STREAMS

Flowing from the Fulnesse
OF

Jefus Christ.

In severall

SERMONS,

By WILLIAM COLVILL

Sometime Preacher at Edinburgh.

EPH. I. 22, 23.

God gave Christ to be head over all things to the Church, which is his body, the fulnesse of him that filleth all in all.

ISA. 41. 17, 18.

When the poor and needy seek Water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

I will open Rivers in high places, and Fountains in the midst of the valleys; I will make the Wilderness a Pool of Water, and the dry Land Springs of Water.

PSAL. 34. 8.

Tast and see that the Lord is good, blessed is the man that trusteth in him.

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The Heads of the severall S E R M O N S.

- I. *The Fulness of Jesus Christ, on John 1.16.*
- II. *The Excellency of the Knowledge of Jesus Christ, on Phil. 3.8.*
- III. *Of Effectuall Calling, on John 6.44.*
- IV. *Of our Union with Christ, on 2 Cor. 5.17.*
- V. *Of our Justification through Christ, on Acts 13.39.*
- VI. *Of Adoption in Christ, on John 1.12.*
- VII. *Of Sanctification by the Spirit of Christ, on Eze. 36.26,27.*
- VIII. *The Great Mystery of Contentation in and through Christ, on Phil. 4.11,12,13.*
- IX. *Of Perseverance in Grace through Christ, on Phil. 1.6.*
- X. *Victory over death through Christ, on 1 Cor. 15.56,57.*
- XI. *The Glorious Resurrection of the body by Christ, on John 5.28,29.*
- XII. *Of Eternall Life by and with Christ, on Psal. 17,15.*



TO THE
RIGHT WORTHY
AND

Dearly beloved in the Lord Jesus,
THE
PEOPLE OF GOD
in the Southeast Congregation
of E D I N B U R G H,
Grace and Peace through
J E S U S C H R I S T.



I pleased the Lord our God, who in great wisdom power and mercy leadeth the blind by a way they know not, turneth unto good what men intend for evil, and allureth into the wilderness, that then and there he may speak a word in season to the wearied heart: After I was removed from my station in the Ministry among you, to carry me in a gracious providence beyond the seas, and there in the secret of his presence to hide his poor unworthy servant from the overflowing scourge. Though, to the

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praise of his special goodnesse, I did not feel the stroke, yet the noyse thereof did greatly astonish and wound my spirit: but the God of all comfort who raiseth them that are cast down, amidst my many perplexed thoughts, from publick and private calamities, upheld me with his mercies, and the refreshfull meditation on the fullnesse of Jesus Christ our Lord: Those thoughts God put in my heart in a strange country, I do here present unto you, as a testimony of that dutifull affection, which all who know me know I owe you in the Lord; that in the strength of his grace, I may expresse my earnest desire to comfort you with those comforts wherewith the Lord comforted me in all my tribulations: and that according to the interest I have in the common salvation, to say no more, I may contribute my weak endeavours, in these shaking times, for establishing your hearts in the substantiall and precious truths of Jesus Christ.

I confesse it's more easie and safe in these criticall dayes, for a man with the Psalmist, to commune with his own heart in silence; but it's more behoofull to the common good, for which both as men and Christians we are ordained, that those thoughts our experience hath found comfortable to our selves, should with a holy neglect of censure be communicated to others whom we should invite to tast and see how gracious the Lord is: and because the spiritual tast of Gods children may be sometimes deluded with the superficial sweetnesse of error, give me leave to offer unto your Christian consideration, a few directions from the word of God for guarding against that evi^l.

First,

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First, Seek of God and endeavour stedfastnesse in the truth received, lest ye also being led away with the error of the wicked, fall from your own stedfastnesse, *1 Pet. 3. 17*. Ye know that heresies must be, that they which are approved may be made manifest, and that praise may be perfected to that precious corner stone laid in *Sion*, who supports the living stones built on him, and is a strong refuge from the storm when the blast of the terrible ones is as a storm against the wall. Let us not stumble at those things, but labour in the strength of our Lord to be the more stedfast and circumspect; God forbid we should either turn skepticks like wayfaring men, confounded to see many bywaies standing in a hover and disputing all wayes, but resolving upon none, or change here and there like the Dromedary, traversing our wayes in a wilderness of errors; such men seek rather grounds of excuse for their unsetlednes, then solid grounds to rest on. The Apostle would have us to be rooted and built up in Christ, and stablished in the faith, *Col. 2. 7*. He who is thus rooted, is not carried about with every winde of doctrine, because the root bears him: far be it from us to judge of things as they are misrepresented to our judgement by our affections perturbed with tentations from present advantages or disadvantages; as in troubled waters face answers not to face, so the beauty of pure truth is not transparent through the spectacles of earthly desires and fears. Let us rather call to minde what was our judgement in former times in relation to present errors, when our understandings were not so prejudged, nor our affections forestalled by the strong tentations of self-interest. It may be if any in those dayes should have said, the time would come when

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some of us should be carried away with strong and violent delusions, we would from our then present judgement have answered, as *Chazael* to *Elisha*, Is thy servant a dog that he should do this great thing? yet what of late he abhorred as detestable and inconsistent with humanity, in the hour of temptation and darknesse he approves as the only expedient for self-preservation; but let us seek the things of Christ, and not our own things; the most compendious and safe way for preserving our own things, is by keeping that good thing committed unto us: the Apostle will have us hold fast the form of sound words in faith and love, *2 Tim. 1. 13*. Clearnesse of evidence in the understanding, by faith unto divine authority, and singlenesse of love in the heart to Christ and his truth, are the two special graces which establish the soul; for children in understanding are easily tossed to and fro with every wind of doctrine, by the slight of men and cunning craftinesse, whereby they lye in wait to deceive unstable souls: and if there be not singlenesse of affection to the truth of God as the word of life, as our faithfull counsellor and chief delight; though men had abilities of Learning, yet with *Demas* they will prove unstable and embrace the present world, though they be fixed to their former principle of worldly interest, yet they prove no wayes fixed to their former profession of the truth. Let it be our prayer that we may be kept unspotted from the world, and that we may endeavour by his grace to transmit the stock of truth committed unto us by Jesus Christ; entire and pure unto posterity, who being ashamed and made wiser by the sad follies of a preceding generation, may through Gods blessing enjoy better dayes.

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dayes, wherein Truth and Peace may kisse one another.

Secondly, Let us be earnest in prayer for the spirit of discerning, to try the spirits whether they are of God, *1 Joh. 4. 1*. There is great need of a quick and piercing judgement, because superstition and heresie, like the Fever-heat, is hardly discerned at first, but easily cured, afterward it is easily discerned in the symptoms of a sensible alteration in the body, but hardly cured. It is a special point of heavenly wisdom to foresee, and of Christian prudence to prevent the deplorable effects of dividing and destroying errors; the young and inconsiderate Prophets, *2 King. 4*. discerned not the wild gourds by their colour when they were shred into the pot, but soon after they perceived their bitternesse by the tast; then and not till then they cry out *Death is in the pot*: so for the most part we do not discern errors, while they are covertly shred among some known truths; but afterward we discern them easily by our own experience of the deadly bitternesse, in the alteration, consumption and destruction of the body of a Church.

Therefore we should consider well those ordinary trumperies wherewith subtil errors and heresies come forth at first masked into the world: Some Authours and Spreaders of noysome errors have so personated a rigid and stoick way of life, that the opinion of their visible holinesse hath made them invisible in their errors: The Donatists used the austere Discipline that had been in former times for a pretext of their schisme and separation: yea, some sound and godly have been offended at first with those who in a godly jealousie did discern and oppose

oppose the beginning of errors: Some Orthodox Fathers in their over-weaning charity to *Pelagius* did partly take up *Augustine* for his sharp writing against him.

The received and Idolized opinion of some mens learning bogets in the simple and undiscerning multitude an implicate faith and stupid credulity to all their dictates and errors; the high opinion the people of *Samarita* had of *Simon Magus* was a snare to all of them, for from the least to the greatest they gave heed unto him.

Sometimes Errors are hid at first under strange and unusuall terms: It's the Mark of Learned *Paras* in *Comment*, 1 *Cor.* 1. 10. that for the most part those who in points of Divinity devise new terms and unusuall expressions, do hide under them some new and strange Doctrines; They lie in wait to deceive, and finding the opportunity lay open their errors which formerly were wrapped up in some intricate words and distinctions; this is a part of their cryptick method as the Scholiast paraphraseth it, *Eph.* 4. 14.

Ringleaders in the way of errors want not their own Paralogisms in place of solid demonstrations for misinforming the understanding, nor their own eloquence to draw away the affections of the simple by fair speeches, *Col.* 2. 4. 2 *Pet.* 2. 3. yea, they appear very milde men and full of blessings, as the Originall imports, *Rom.* 16. 18. as they are prodigall of cursings against all of a contrary minde, so of blessings and base insinuations towards all that will follow them; The Gnosticks called all others but natural, and themselves the only spirituall men: *Cresconius* the Donatist

tist cried up Eloquence in *Donatus* and *Parmenian* as an eminent gift, but cried it down in *Augustine* as a flash of a naturall and unsanctified spirit.

The only infallible means and remedy both for discerning and curing such evils, is to have the Word of God dwelling in your hearts plentifully, to weigh the assertions of men though never so holy or learned in the balance of the Sanctuary; Ye know the common Shekle was light in comparison of the Shekle of the Sanctuary; So, many opinions are current up and down which will not bear weight in the true balance, and false balances are an abomination to the Lord.

Let us study obedience to that of the Apostle *Jude* vers. 3. *Contend earnestly for the faith which was once delivered to the Saints*: It is not to contend for the applause of the world, that's but an airy striving for the winde, and makes too many hypocrites, but let us contend one with another in a holy emulation like *Peter* and *John* running toward Christ; Let us not strive so much in advancing the outward as the inward man with gracious qualities, and our profession by well-doing and a Gospel-like conversation, *Phil.* 1. 27. Our zeal and contending for the precious faith, must also be in relation to men who are contrary minded, contend for them, and in their behalf as Sons of Consolation by your prayers for the fire of the spirit to enlighten their understandings, and to purifie their affections to the obedience of the truth; but let us not be *Sonnes of Thunder* in our Imprecations for fire from heaven to destroy because they followed not us, ye know our Lord was not of this spirit; Contend for the honour of your holy profession, that ye doe
a nothing.

nothing may obdure them in their opposition to the truth, or may open their mouths to blaspheme the truth, 1 *Pet.* 2. 12. Do no injustice to any, especially upon that account, because they differ in judgement from you: When one enquired of *Augustine*, if a Christian might rob a Jew, he answered, No, because so doing, thou hindrest him to become a Christian. Contend with them by a godly æmulation in any thing praise-worthy, God forbid prejudice from their errors should separate our affections from any thing of Christ in them; Our Lord loved the young mans fair outward conversation, *Mar.* 10. 21. Contend against all of them for the truth by sound reasoning grounded on holy Scripture, which is mighty through God to beat down the strong holds of error, 1 *Cor.* 10. 4, 5. and against Persecutors by patient suffering, if God in a gracious dignation call us thereto, the suffering may through Gods grace ruling the hearts of his own, and his providence over-ruling his enemies hath ever proved an active and sure way for enlarging the Kingdom of Jesus Christ; *Pauls* sufferings availed much to the furtherance of the Gospel, and his bonds in Christ were manifest in all the Palace, *Phil.* 1. 13, 14. the report of his sufferings and of the cause was brought there where himself could not come, and was a means sanctified of God to adde some in *Cæsars* household into the Church, *Phil.* 4. 22. Christian patience under such storms is ever attended with refreshfull peace of the conscience of the sufferers, and blessed of God with a sweet calm in end to the Church where they live, though themselves should not out-live the storm: Thus was it in that age of Martyrs during the cruell persecutions of the Heathen

Heathen Emperours; The Christian faith was spread through all places of the Empire because the oftner they were mown down (saith *Tertullian*) the more they grew.

Fourthly, Let us follow the counsell of the Apostle, 1 *Pet.* 3. 5. *Be ready alwaies to give an answer of the hope that is in you with meeknesse and fear;* Our zeal and forwardnesse in contending for the truth would be governed with Christian prudence, tempered with meeknesse, and qualified with an humble jealousie of our selves, and a modest reverence towards others though opposers; This sweet composure of spirit is not only required by *Paul* of Ministers in a special manner, 2 *Tim.* 2. 24, 25. but also by *Peter* of all who professe the truth. It is a very probable way of prevailing with those of a contrary minde, if in point of reason we speak home to the purpose, but in much meeknesse to the persons; It may be too well seen in the passionate debates of these times, that some weak in reason but strong in their passions for want of better arguments fly out to a poor supply of childish and personal reflexions; Such bitterness of spirit hardens the adversary both in the error of his judgement, and in the alienation of his affection from all of our way; and as much gall in the body doth provoke many and frequent paroxysmes, so much bitterness of spirit provokes to hot and lasting contentions; It's our duty to labour to be of our Lords temper, who was both zealous of his Fathers honour, and withall of a meek and lowly spirit. Now the God of peace who brought again from the dead our Lord Jesus the great Shepherd of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work

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work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ: This is and shall be still the earnest desire and prayer of him who in the strength of our Lords grace shall study to approve himself,

Your faithfull Servant

in Jesus Christ,

Williara Colvill.

TO



TO THE
R E A D E R.

CHRISTIAN READER,



Offer to thy charitable and benign construction these few crumbs of that hid Manna wherewith the God of all comfort refreshed my soul in my solitude, and in the night-watches; In the morning I gathered them and put them up in scheduls, which I do now present to thy taste, and have some hope through Gods blessing they may prove somewhat savoury to the spirituall man; I desire thou maist be pleased to reade with a Christian affection: what is well done is of Christ, and thine for use if thou envy not: what is amisse is mine as a weak man, look on it with the eye of compassion, being thy self also in the body and subject to infirmities; Let not weaknesse in some things pre-judge thee against truth in other things; Charity thinketh no evil, but puts the best construction on things doubtfull: Many false reports of Pauls Heterodoxy (as an adversary to the Doctrine of Moses) came to Jerusalem, but the brethren there abounding in charity did not beleewe every report, nor condemn him unheard, but received him gladly, Acts 21. 17. They were of their Lords spirit who did not judge after the sight of his eyes, neither reprove after the hearing of his ears, Isa.

To the Reader.

Isa. 11. but the virulent spirit hath ever a malignant eye; As it is a self-admirer and adorer, so it disdains and despiseth all who will not look unto it; It's Tertulians judicious Observation, that the Pagans in his time did not perceive in themselves those very same crimes which by impudent calumnies they charged on the Christians; For those two sorts of blindness (saith he) go ordinarily together, that they who see not things that are, seem to themselves to see things that are not; Pride and self-love do so obscure the judgement, that men perceive not their own beams, but envy and malice as a multiplying glasse represents unto them moles in others like mountains.

It hath been ever observed, that men eminent in piety and learning have been most eminent in humility and charity: If such shall be pleased to look on these naked thoughts, cloathed with plain and simple words, I do expect their favourable acceptance, of weak but sincere endeavours, to edifie the body of Christ; They know the lesser as well as the greater gifts are from the spirit, as the lesser as well as the greater rivers from the same Ocean; the same spirit which stirred up some to bring gold, stirred up others to contribute their goats hair for setting up the Tabernacle: The manifold wisdom of God is made manifest not only in the variety of kindes of gifts, but also in the diversity of measure in the same kinde: the Stars are not all of equall magnitude, yet all of them serve for good use, both for ornament to the great university of naturall knowledge, and for influence on the inferiour bodies; Though all the veins in the body be not of equall capacity, yet the smallest miseraick serveth to convey nourishment to some part of the body.

The

To the Reader.

The consideration of the manifold wisdom of God in the variety of gifts, and diversity of measure serveth much for entertaining the Communion of Saints; for as difference of commodities serveth for entertaining commerce and civil communion amongst Nations; So the diversity of gifts is very behovefull for preserving Christian Communion by a mutual communication and supplying of mutuall wants; It also keepeth the heart of a Christian humble; For the most eminent of the renewed Children of God have not all gifts, nor any one a perfection of degrees; As he is thankfull to God for any little he hath, so is he humble under the sense of his wants: It was the saying of holy Augustine, That Humility is as necessary for a Christian, as Elocution for an Oratour; It is not only necessary for the man himself, but also advantageous for the Christian society where he lives: It is a mother vertue of Christian moderation and concord in a Church; Whereas by pride comes contention, and a viperous brood of unprofitable and noisome debates; Pride not only brings forth contention in the present, but also laies a foundation of schism and division for the future generation, when some out of zeal to their Authors and ambition of more following to themselves, adde fuell to the flame: The insolent and unbounded pride of Pope Hildebrand against the Emperour brought much trouble upon the present age, and laid a bloody Foundation of much more for after generations: The pride and niceties of some Schoolmen hath put their followers in as many divisions as themselves had distinctions; but we have not so learned Christ, who was of a meek and lowly spirit, and recommended the same unto all who call themselves by his Name, and my humble praier to God is, that thou and I may be of his Spirit.

If

To the Reader.

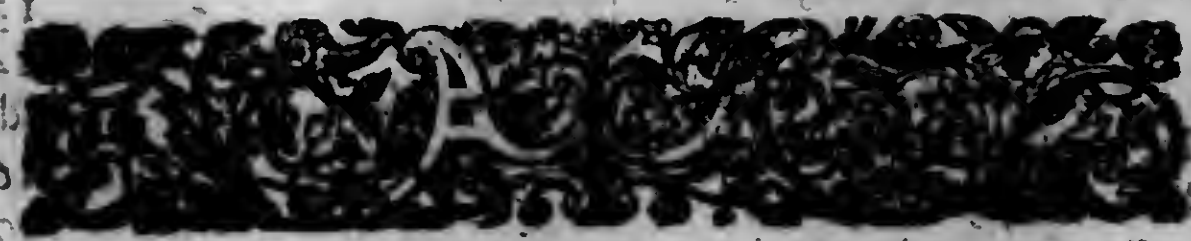
If thou finde any thing in this Treatise for thy spirituall advantage, blesse God for it, we are not sufficient of our selves to think any thing as of our selves, and let me have the help of thy Praiers, that I may be led in the way of Truth and Righteousnesse; which is the earnest desire of him who would approve himself to God, and in all Christian duty expresse himself,

Thine in the Lord Jesus,

WILLIAM COLVILL.

O F

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SECT. XII.

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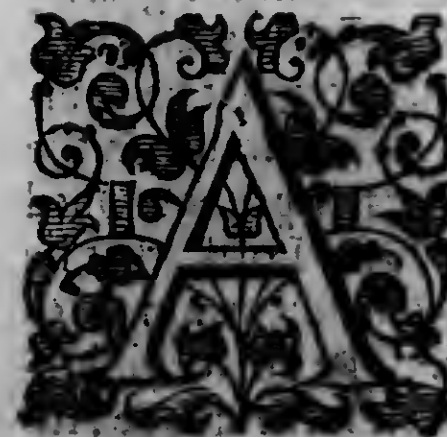
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THE FULLNESSE OF Jesus Christ.

JOH. I. 16.

Of his Fulnesse have all we received, and grace for grace.



S Men that write of famous Rivers, begin the description thereof from the source whence they flow, and afterward they speak of the current, and of the place whereat they fall into the vast Ocean: So intending (in the grace and strength of our Lord) to describe some of those streams of grace which make glad the City of God, and carry Beleevers at the end of their course to that Abyſſe and Ocean of glory in the faciaſl viſion and full fruition of God, I think it moſt pertinent to begin at the fountain of the water of life, which is clearly ſet forth to us

B

in

The Fulnesse of Christ

in these words of holy Scripture; Wherein we have two things. 1. The fountain of all grace, even the fulnesse of Christ who filleth all in all. 2. The bounty of Christ it is an overflowing fullness; *Of his Fullness* (saith the Text) *have all we received*, all gracious and chosen vessels are filled at this fountain, though all are not of equal capacity to receive an equal measure; yet all of them receive the water of life in their several measures from this one fountain, *The Fulnesse of Jesus Christ*.

As for the first Point the *Fulnesse of Jesus Christ*, we would consider a threefold fullness in Jesus Christ our Lord.

The Fulnesse of Christ is threefold.

1. The fullness of his divine nature, *Col. 2. 9. In him dwelleth all the fullness of the Godhead bodily*; Not in his body, but in the second person of the blessed Trinity, in which the humane nature of soul and body was united to the Deity; This is his infinite increated and incomprehensible fullness.

2. The Fullness of his humane nature, which was filled with the graces and gifts of the holy Ghost in a measure farre above Angels, and the holiest of men, *Psa. 45. 7. Thy God hath annointed thee with the oyl of gladnesse above thy fellows*; *Joh. 3. 34. He received the Spirit not in measure*, which is not to be taken simply as if the humane nature of Christ had received infinite grace, which God that cannot deny himself in giving his glory to a creature, neither can nor will give; it being simply impossible that there can be any infinite being save one, even God alone; Neither was the humane nature of Christ, being a finite creature, capable of infinite grace; for every thing is received according to the measure and modell of the receiver: A Vessell in the Sea, though it be compassed with the Sea, yet receiveth not all the water in the Ocean, but only such a measure thereof as is proportioned to its own capacity. Therefore it is said of our Lord, that he received the Spirit not in measure by way of comparison to other rationally creatures, Angels and Men. The Sun of righteousness did shine in the graces of the Spirit farre above Angels or holy men. This is his finite and created Fullness.

3. There is his mysticall Fullness in respect of his mysticall body, the Church of Believers, *Eph. 4. 13. Till we all come in unity of the Faith, and of the knowledge of the Sonne of God,*

unto

unto a perfect man, unto the measure of the stature of the fulnesse of Christ: This measure of his fullness will be in heaven, at the day of resurrection, at which time all the elect will be gathered together, and united to Jesus Christ in glory: Then will our Lord be full and compleat in his members, and they will be full and compleat in happiness, in and with their head; The Text speaketh not of the mysticall Fullness of Christ, but we may well understand it of the two first sorts of fullness; Because the fullness of the God-head in Christ is the living Fountain from which we receive all grace and glory; and the fullness of grace in his humane nature by which he satisfied for us, and merited grace to us, is the channel and conduit through which grace and glory is derived to us from the fullness of the God-head.

The Doctrine arising from this first Point in the Text, is, *That in Jesus Christ our Head and Saviour is fullness and sufficiency of all that can make us holy in this life, or happy in the other life. Col. 1. 18, 19. He is the head of his body the Church: And it pleased the Father that in him should all fullness dwell. Col. 2. 3. In him are hid the treasures of wisdom and knowledge*; This doctrine is evident by an induction of particulars, wherein our Lords fullness is conspicuous to all who behold him; for in him is fullness of grace, of truth, of satisfaction, of merit, and of vertue and power to help us in time of need; In our Lord is fullness of grace, whether we take grace for free and gracious love, or for habitual graces and gifts, and the exercise thereof.

Doct.

First, In him is fullness of free and gracious love.

1. In his covenanting and undertaking with the Father in our name, as our Surety to satisfy for us, and by satisfaction made to justify and save us, *Heb. 7. 24. He was made a Surety of a better Covenant, Gal. 3. 16. Now to Abraham and his Seed were the Promises made, he saith not, to seeds, as of many, but as of one, and to thy seed, which is Christ.*

The fullness of the love of Christ in three particulars.

2. His free love to lost man was manifested in that great mystery of the Incarnation of the Sonne of God, *Phil. 2. 7, 8. He who thought it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant,*

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and

and was made in the likenesse of men; Jacobs love was great to Rachel, he served seven years for her; But our Lords love exceeded his: There was beauty in Rachel to move Jacob to undertake the condition of a servant, but in lost man there was nothing to commend him, but much provocation to abhorre and condemn him; yet here was exceeding rich love, The time of our misery was the very season of his free mercy, The time of our deep misery was the time of his deep and unsearchable mercy; The time of our unworthinesse was the time of his gracious dignation; The time of our loathsome deformity and wallowing in our blood was the time of his free and unparalleled love, *Eze. 16.8. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; And I spread my skirt over thee, and covered thy nakednesse.*

3. Herein was free-love manifested, that the Lord Jesus in our nature died and satisfied the Justice of God for us, who were enemies in our mindes by wicked works. *Col. 1.21. when we were yet without strength, in due time Christ died for the ungodly*: Heathen men have died for their Countrey, as *Decius* and *Codrus*; but never one of them laid down their life for their enemies as our Lord and Captain of our salvation hath done for us; For although it be said, *Joh. 10.15. that he laid down his life for his Sheep*; yet such they were not by nature, but only in the eternall purpose of Gods Election: he hath chosen us to be holy and without blame, and our Lord died to make us holy, for it is said, *Eph. 3.1,4. God hath chosen us in him to be holy and without blame. And 1 Cor. 1.30. Jesus Christ is made of God unto us Sanctification.* To this purpose speaketh *Augustine* well in *Serm. 8.* on the words of the Apostles; Herein was fulnesse of grace (saith he) that when man had lost himself by the abuse of his own free-will, Christ came in the nature of man by a free and freeing grace, to deliver man from sinne and eternall misery; This grace of free favour in Christ toward lost man, is called rich grace, in respect of the super-abounding measure to poor man. *Eph. 1.7. In him we have redemption according to the riches of his grace.* It is called a love which passeth all knowledge in respect of the incomprehensiblenesse thereof, *Eph. 3.19. a transcendent and*

and superlative love, farre exceeding both our poor thoughts and weak expressions of it.

Secondly, As in our Lord is fulnesse of grace and free-love, so in him also is fulnesse of habituall graces and gifts.

In Christ is fulnesse of habituall grace.

1. In him is fulnesse of sanctifying graces to sanctifie his humane nature, that he might be without spot and blame; for such an High Priest became us who is holy, harmlesse, undefiled, separate from sinners, *Heb. 7.26.* In him was fulnesse of gifts and endowments to qualifie him for the Office of a Mediatour; He is called by the Angel, *Luk. 1.35. π ῆ ἁγία καὶ ἁγιωμένη, That holy thing born of thee*; he was born holy, but the elect children of God are not born holy, but born over again by the Spirit and made holy.

2. In our Lord there is an universall fulnesse of all graces, and of all sorts of gifts, enabling him for the perfect discharge of his Offices; Many of the Saints and children of God have had great gifts, but never one of them had all kinde of gifts; As each Countrey hath not all commodities within it self, God in his wisdom so ordering and disposing, that by commerce men may be kept in love and peace one with another; So it hath pleased God in his manifold wisdom not to bestow all kindes of gifts upon any of his Saints, that by a communion of gifts they may be kept in unity and love among themselves. *Moses* excelled in wisdom divine and humane, yet was he inferiour to *Aaron* in the gift of Eloquution and expression: But *Moses* his Lord and ours not only was full of wisdom and knowledge, but spoke also with greater authority and power then ever man did, *Mat. 7.29. Joh. 7.46.*

3. This fulness of our Lord was not only universall in respect of the variety of gifts and graces, but also it was perfect in respect of gradual perfection, in the exercise of gifts and graces. The Saints and renewed children of God, though they have had in their hearts a root of inclination and disposition to all gracious acts, yet they were not eminent in the exercise of all graces; As among branches growing up from one root, some of them are more high and more fruitfull then others: So *Abraham* rooted in the love of all grace, was most eminent in the exercise of faith to obedience; So *Joseph* in chastity,

Moses in meeknesse, and Job in patience; But our Lord was singular and eminent in the exercise of all grace and vertue; in holinesse perfect without spot and blame; in his obedience perfect, he fulfilled all righteousness; In his zeal perfect, not only was he inflamed with the zeal of his Fathers House, but he was eaten up with it; Patience in him had a perfect work, he submitted his will in all things to the will of his Father, his humiliation as it was voluntary, so was it full and perfect both intensively in the bent of his will, *It was his meat and drink to do the will of his Father*; and extensively in his submission and obedience to the whole will of God; *He humbled himself, and became obedient even to the death of the Crosse*, Phil. 2. 8. For although he was the Law-giver, and above the Law, yet he humbled himself not only to obey the direction of the Law morall, but also to subject himself to the pain and curse of the Law; For God sent forth his Sonne made of a woman, made under the Law, Gal. 4. 4. made under the power directive and corrective of the morall Law:

4. As this fulnesse of grace in our Lord was universall and perfect, So it was abiding and permanent in him; Grace in man renewed hath its ebbing and flowing, not alike full at all times; Sometimes they are (as *Elihu* speaketh Job 32. 18, 19.) full of matter, as wine which hath no vent, they are like to burst through fullnesse; at another time like unto the man of God, *Psa. 119. 83. I am become like a bottle in the smoak*; Sometimes lifted up with faith and confidence in God, as *David*, *Psa. 4. 6.* at another time emptied of that measure of confidence, as *David*, *Psal. 31. 22. Psal. 116. 11.* But the fulnesse of grace in our Lord was abiding and permanent, without decay or abatement in any degree; The Spirit of the Lord shall rest upon him, *Isa. 11. 2.* In his greatest sufferings he held fast his confidence, in the time he was deserted of comfort, he cried, *My God, My God*, in that darknesse his light shined; as it is said of *Joseph*, *Gen. 49. 23, 24. The Archers shot at him, but his bow abode in strength*, so it may be said truly of our Lord, In all his sufferings his grace remained in vigour and strength. Lastly, The fulnesse of renewed men is only a comparative fulnesse, in comparing one man with another, as these men

men chosen to be Deacons, *Act. 6. 3.* are said to have been full of the holy Ghost and of wisdom; but the fulnesse of grace in our Lords humane nature did exceed the measure of any creature, *Angel or Man* *Psa. 45. 7.* This fulnesse of the humane nature in our Lord was from the fulnesse of his divine nature, but not that fulnesse; It was in the humane nature by creation not transfusion: The communication of graces and gifts from the divine nature to the humane in Christ, is by way of likeness and similitude, but not by way of identity; as the illumination in the air is an effect of the light in the Sunne, but is not the same individuall light which is in the body of the Sunne; The Council of *Chalcedon* called by the Emperour *Martian* to suppress the heresie of *Eutyches*, used four words to expresse in a negative way (because in such great mysteries we know better what they are not, then positively what they are) the union of the humane nature with the divine; That it was without conversion of the one nature into the other; That it was without confusion of the two natures and their properties, and without Division or Separation in respect of personall subsistence.

Secondly, In our Lord was fulnesse of truth, *Joh. 1. 14. The Word was made flesh, full of grace and truth*; Not only was there in our Lord a fulnesse of moral truth and veracity, which is a conformity of the speeches and actions to the thoughts of the heart; Not only in him was fulness of spirituall truth and uprightness, which is a conformity of the speeches, actions, and thoughts to the will of God the prime verity; But also in our Lord there was a fulness of reall and adequate correspondence to all Types, Figures, Promises, and Prophecies, which did prefigure, promise, or prophesie of the Messias to come, for the Ceremonies under the Law did serve specially for three Uses. 1. To convince of sinne, as so many hand-writings to convince the debtor of his debt. The purifications and sacrifices under the Law did convince the performer of his sinnes, that defiled the conscience, and made the party offending liable to death, and to be a sacrifice to the eternal wrath of God. 2. They were shadows of things to come, *Heb. 10. 1.* All the Legall Sacrifices were shadows of that one sacrifice of our Lords.

ἀλήθεια,
ἀσυχία,
ἀκαρπία,
καὶ ἀδιαίρετος.

In Christ fulnesse of truth.

The use of the Ceremonies under the Law.

Lords body on the Crosse, and all the Legall purifications were shadows of his blood that purgeth from all unrighteousnesse. 3. They did serve for distinction as a wall of partition betwixt Jew and Gentile for a time, *Psal.* 147. 19, 20. In our Lord was fulnesse of truth and correspondence to all the Ceremonies and Figures under the Law; As our Surety he hath satisfied the justice of God, and so by paying the debt he hath cancelled the hand-writing of Ordinances, and nailed it to his Crosse, *Col.* 2. 14. *He is the truth of all the Legall offerings*, *Heb.* 10. 14. *By one offering he hath perfited for ever them that are sanctified*; He is the truth and body of all the Legall purifications, *Heb.* 9. 13, 14. The Legall Offerings were in place of the man himself, who had deserved punishment, *Lev.* 17. 11. It is the blood that maketh atonement for the soul; The LXX render it ἀντί ψυχῆς. And *Euseb. de demonstr. Evan. lib.* 1. 10. calleth the Legall Offerings ἀντί ψυχῆς τῆς ἀνθρώπου ψυχῆς, *Offerings in the place of the soul of the Offerers*. So our Lord the body of all those shadows, offered up himself and satisfied in our place and room, *Mat.* 20. 28. *1 Tim.* 2. 6. *he gave himself a ransom*, ἀντίλυτρον by paying it in their name and for their behalf. 2. As after performance of these Legall Sacrifices and Offerings, the persons for whom they were offered had access to the publike Meetings and Assemblies, from which they were debarred by their legall pollutions; So through the Sacrifice of Jesus Christ by which our offences against God are taken away, we have regresse to a Communion with God and his Saints, as the Apostle maketh allusion to the same purpose, *Heb.* 10. 19, 20. *Augustine lib.* 20. against *Faustus* the *Manichean* faith, they offering to God in the sacrifices of beasts did celebrate that Sacrifice to come which Christ offered.

Thirdly, In Jesus Christ our Lord was fulnesse of satisfaction, *Gal.* 3. 13. It is called ἐξόρασις, as when every penny of the debt is paid, and *Eph.* 1. 7. it is called ἀπολύτρωσις when the ransom is fully paid; Our Lord his satisfaction is not called full in respect of extent to all the individuals of lost mankinde, because he satisfied only for these for whom he offered up himself a Sacrifice, But he did not offer up himself a

Sacrifice

Eusebius.

Augustine.

In Christ's
fulnesse of sa-
tisfaction.

Sacrifice for all, *Joh.* 17. 19. *For their sakes I sanctifie my self*, *Chrysostome* on the place renders it προσερχομαι ἑαυτῷ, *I offer in Chrysostome. a Sacrifice*; this was not for all, but for such as are qualified in the words preceding and following, to wit, for them he praied for, for them he had chosen out of the world, and for them that should beleieve in his name: It is not in that sense said to be full for all persons, but full, 1. for all sorts of people both Jews and Gentiles, *1 Joh.* 2. 2. *He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*; that is, not only for our sins who are Jews, but also for the Gentiles; which Exposition agreeth well with the Prophecy of *Caiphas*, *Joh.* 11. 52. and with our Lords words, *Joh.* 10. 16. and the word (*world*) is taken here for the multitude of beleieving Gentiles, as *Joh.* 17. 21. so also *Rom.* 11. 15. if the casting away of the Jews be the reconciling of the world; So doth *Cyril* expound these words, *Cyril lib.* 12. cap. 19. upon the Gospel of *John*; *Augustine Tract.* 1. and 5. upon that Epistle and *Tract.* 87. on the Gospel of *John*, expoundeth the whole world, of the whole Church of Beleevers throughout all the world. 2. For all conditions of people bond or free, high or low, rich or poor, *Col.* 3. 11. 3. In the fulness of the price; it was of full value, being the precious blood of the Son of God, there was full and infinite worth in the person satisfying, and full price in respect of the weight of it, great and heavy sufferings; *It pleased the Lord to bruise him*, and put him to grief, *Isa.* 53. 10. a full price for all the sins of the Elect both lesse and more, *1 Joh.* 1. 7. for all punishment due to them, *Isa.* 53. 4. *He hath carried our sorrows*, he hath satisfied wholly the justice of God, he drank that bitter cup to the bottom; not so much as the cup of gall whereof it was foretold that it should be given to him, but he would taste of it, to take all gall of wrath out of our afflictions, that though believers be afflicted, yet there should be no wrath in the cup, according to *Psa.* 89. 32, 33. 4. Fulnesse of satisfaction in respect of extent, for the sins of beleivers under the Law as well as under the clear manifestation of the Gospel, *Heb.* 9. 15. *he is the Mediatour for the redemption of transgressions under the first Testament*, *Rom.* 3. 25. *God hath set him forth to be a Propitiation for the sins that are past.*

Christ died
not for every
individuall
man.

How Christ
died for all
men.

Cyril. lib. 12.
cap. 19.
Augustine.

C

Fourthly.

Fulness of merit in Christ.

Fourthly, In Jesus Christ our Lord is Fulnesse of Merit; Not only is there in him fulnesse of satisfaction to deliver from all punishment, but also fulnesse of merit to obtain all good to us; *Eph. 1. 3. In him we are all blessed with all spirituall blessings in heavenly places*, through him is *faith and saving knowledge*, *Mat. 11. 27.* through him is our *effectuall calling* and conversion, *2 Tim. 1. 9.* through his merit are we brought into a mysticall union with himself, and appropriated to him as his *peculiar people*, *Tit. 2. 14.* through his merit we are *justified* from our sins, and made the *righteousnesse of God in him*, *2 Cor. 5. 21.* Through him we are *adopted* to be Sons unto God, *Gal. 4. 4, 5.* Through him we are *sanctified*, *1 Cor. 1. 30.* Through him we have *perseverance* in the state of grace, *Heb. 12. 2.* Through him we have the *glorious resurrection* of our bodies, *1 Cor. 15. 21.* He is called the *first-fruits of them that sleep*, *1 Cor. 15. 20.* By him as the first-fruits the whole masse of his mysticall body is sanctified, and intituled to a glorious resurrection and harvest of Joy; Through him we have *eternall life* and are brought into the possession of glory, *Heb. 2. 10.*

As there is in Jesus Christ our Lord a fulnesse intensive of merit both for grace and glory, So there is in him a fulnesse extensive to all Beleevers in all times and ages under the Law or Gospel, *Heb. 13. 8. Jesus Christ the same yesterday, and to day and for ever*, *Act. 15. 11.* to all Beleevers of whatsoever degree or measure of faith; To Babes in Christ as well as to strong Beleevers, if their faith be sound in knowledge, fruitfull in good works, and settled on Jesus Christ above, *Joh. 3. 16.*

5. In Jesus Christ our Lord is fulnesse of vertue and power to *comfort our hearts* in all our troubles, *Heb. 4. 15.* our High-Priest is not like to that mercilesse Priest that passed by the wounded man, *Luk. 10.* but our Lord weeped over *Lazarus*, he weeped over *Jerusalem*, he comforteth us in all our tribulations, *2 Cor. 1. 4.* 2. In him is fulnesse of vertue to quiet and pacifie a troubled conscience, *Rom. 5. 1. We have peace with God through our Lord Jesus Christ*, as an outlaw who hath not obtained pardon hath no rest, but is in a continuall fear; So is it with a wakened conscience, but peace with God in Jesus Christ quieteth the conscience, *Rom. 8. 33, 34.* Peace in our conscience

Fulnesse of power in Christ.

1.

2.

conscience is as a minute and extract of our Peace and remission registred in the Court of heaven. 3. There is fulnesse of vertue in Christ to give content and satisfaction to our will and affections; A soul without Christ hath no solid contentation, he is jealous of his abundance, that it be but a feeding of him against the day of slaughter; And he is also jealous of his adversity and afflictions, that these be but the beginnings of wo; but a soul filled with love of Jesus Christ, hath content in all conditions of life, *Phil. 4. 11. I have learned that mystery* (as the word signifieth) *of contentment*, wherein Christ doth initiate his Disciples; a soul filled with the love of the Lord Jesus is so deeply affected therewith, that in all his abundance he is humble; he thinketh nothing of all these perishing things in comparifon of the unsearchable love of Jesus Christ, so in his adversity he can be of a glad heart and chearfull countenance, because he is more affected with joy and content in having Jesus Christ that greatest gift, then that he can be perplexed with sorrow for worldly wants: 4. In him is fulnesse of vertue to strengthen a poor weak soul both to suffer and do his will, *Phil. 4. 13.* he strengtheneth to bear the burthens of trials and temptations, *1 Cor. 10. 13.* thus he strengthened *Paul*, *2 Cor. 12. 9.* he strengthens for doing duties, *1 Cor. 15. 10.* There was not only grace in *Paul* enabling him for duty, but also assisting grace with him in the exercise of duty, acting received grace, that grace given should not be idle but operative; This is as the South-winde spoken of, *Cant. 4. 16.* making the *smell of the heavenly spices of graces* sown by the Spirit of God in our hearts, to *flow forth*, when in the use and exercise, the precious fruit of faith, hope, and love, is brought forth by assisting grace from the root and seed of grace in the heart: So that in Jesus our Lord is fulnesse of all comfort, he is a full fountain both to cleanse from sinne and uncleannesse, and to fill the soul with comfort and with the graces of the Spirit; He is the *bread of life* to strengthen the inward man, the *water of life* to refresh the weary soul, the *branch of righteousness* to feed and heal the faintings of sick souls, the *precious corner-stone laid in Zion* to support every soul that by repentance turneth from sinne,

sinne, and by faith turneth to him; Whosoever therefore beleeueth in him, shall not be ashamed, but shall be filled with his fulnesse who filleth all in all.

Use 1.
Christ's love
ought to in-
flame us to
love.

Christ's love is
greater then
the love of
Martyrs.

1.

2.

3.

4.

This doctrine of the Fulnesse of rich and free love in Jesus Christ should be as fire from heaven to inflame our hearts, to winde up our affections, and set them upon him, who loved us with a love farre passing all knowledge, Eph. 3. 19. a love incomparable without example, Job. 3. 16. above our expectation and desires, and contrary to our deservings; Jonathans love to David was great, but far short of our Lords love to lost man; Jonathan only gave advertisement to David to fly from Sauls wrath, but our Lord not only did forewarn us as our Prophet by his doctrine of repentance, to fly from the wrath to come, but also as our Priest and Sacrifice bare our sinnes in his own body, and offered up himself to save us from that wrath; Saul did only cast a Javelin at Jonathan, who declined the stroak; but the terrours of the Almighty fell upon our Lord for our sins; The love of Martyrs toward the Church was great, they spared not their life unto the death, but it was not comparable to the fulnesse of love in Christ: *In this and all things our Lord hath the preheminen- cy.* The Martyrs would have died at one time or other, being sinfull and mortall men; but our Lord being free from all sin, was not subject through any corruption in himself to any necessity of dying; Out of love and free-grace he died for us, and not out of any necessity in himself. 2. The Martyrs could not impede their enemies, but our Lord could easily have withstood them if he would, *for he did throw them to the ground with one word*; Such was his love to lost man, that though our Lord could easily have saved himself, yet he would not, his supernatural love to man exceeded his naturall love to his own life. 3. The Martyrs were comforted in the time of their sufferings, they were more affected with joy from an extraordinary presence of the Comforter, then they were dejected with the sense of pain: But our Lord though he was supported in his sufferings by the strength of his divine nature; Yet he was deprived of sense of comfort, when he cried, *My God, My God, why hast thou forsaken me?* 4. The Martyrs.

Martyrs love was manifested only by way of example, to confirm men in the truth of God: But herein our Lords love did far surpass their, that not only he did leave us an example for our confirmation in the truth, and for our imitation, but also that he satisfied for us, to obtain remission of sinnes and salvation unto us; Therefore when we look to all the dimensions of the fulnesse of love in Christ toward us, we may and should cry out, *O the height of that love in the eternal counsell and purpose of God; O the depth of that love in the depth of Christs sufferings; O the breadth of his love to embrace all conditions and sorts of people; And O the length of his love to all generations!* As fire kindleth fire so should his love kindle in our hearts a flame of love to him, who so loved us that he engaged himself as surety for us, took upon him our nature, satisfied the justice of God for our debts, and freely offereth to us in the Word and Sacraments a ratification in our consciences of that remission he purchased on the Crosse: in the sense of so full and free love we should give our selves to him, that whether we live or die we may live and die to the Lord; The frequent meditation upon this free and full love of Christ, when it is shed abroad as ointment in our hearts, dissipates these stinking exhalations of unruly lusts: as the fire from heaven upon Eliahs Sacrifice, 1 King. 18. 38: licked up the water, so this love of Christ drieth up the pleasures of sinne; The sweet relish of this love in the heart will strengthen us against temptations, as the Fig-tree did, Judg. 9. 11. *Should I forsake my sweetnesse and my good Fruit?* the taste of his love and sweetnesse maketh the pleasures of sin distastful to us.

This Doctrine serveth for our instruction and imitation; Seeing in Jesus Christ our Lord was not only fulnesse of free-love and giving grace; but also fulnesse of habituall and given graces bestowed upon his humane nature, which he did exercise most perfectly and exactly; Therefore it is our duty to set him before us as a perfect patern for our Imitation: Our Lord will have us look to himself as our patern, Matth. 11. 28. The Apostle also setteth him before us, Phil. 2. 5. So Heb. 12. 2. for our patience and encouragement in all our troubles;

Use 2.
Imitate Christ.

In what we cannot, and in what we must imitate Christ.

Note.

Note.

How to imitate Christ.

1.

troubles; Looking unto Jesus the Author and Finisher of our Faith, who for the glory that was set before him, endured the Crosse: In the acts of his divine nature, as in forgiving of sins, raising the dead, we adore him; But no creature can imitate him therein, for his forgiving of sinnes and raising the dead was authoritative and effective; But mens forgiving of sins and raising the dead, is only declarative and ministerial; In his acts which he performed as Mediator, God and Man, the redemption of lost mankinde we admire, adore, and praise him, we cannot imitate him; But in his exercise of the graces that were bestowed upon the humane nature, we should labour to set him before us as our perfect pattern; he is an example above all exception; His gracious actions of this sort are both a rule and an example, they are to us such a rule that should not be called in question; But all mens actions and examples should be examined according to his example, 1 Cor. 11. 1. *Be ye followers of me, even as I also am of Christ*; He is a perfect pattern, and may be safely followed, a pattern without spot or blame. But the Saints on earth have their own spots, like the Moon they have their own darknesse in the midst of their borrowed light; They are like to that cloud that went before the people of Israel in the wilderness; their dark side may not, nor should not be followed, but our Lord is *Light on all sides*, Joh. 8. 12. then spake Jesus, *I am the light of the world, he that followeth me shall not walk in darknesse but shall have the light of life*; No person can have true comfort of his satisfaction, that taketh not instruction also from his example; here one may demand, how shall I follow the example of our Lord? I answer, follow his example, as one learning to write follows his Copy; for so Peter calleth it, 1 Pet. 2. 21. Look to his example before thou begin, and after thou hast begun to do any gracious or virtuous action, reflect upon thy doing; and examine it according to thy copy, and amend what is wrong, the nearer thou art in a conformity to him, thou art the more perfect: 1. In his conversation with men in the world, make him thy example, learn moderation from him, rather to lose of the rigour of thy right, then to offend: so did our Lord; though he was not

not obliged to pay tribute, yet rather then he would offend, he paid it, Mat. 17. 27. When thou art tempted and stir'd up by thine own corruption, or by contentious men to self-revenge, then set Christ before thee, who would not bring down from heaven fire upon Samaria, which refused to lodge him, Luke 9. 54, 55. When thou art tempted to vain-glory, look to our Lord, who withdrew himself, when the people in a violent fit of favour would have made him a King, Joh. 6. 15. When thou art tempted to seek thy own private, and to minde thine own things with the forgetting of all others, Look to Christ who sought not his own things, but came to seek and save others. 2. Look to him in his calling: he was very diligent, Luk. 49. he said unto them, *Wist ye not that I must be about my Fathers business*? in doing the duties of thy lawfull calling, be faithful, for so was our Lord faithfull in all the house of God, as Moses was Heb. 3. 2. In thy Christian calling and serving of God be thou sincere and chearfull, for so was our Lord, it was his meat and drink to do the will of his heavenly Father, Joh. 4. 34. 3. Look to him in his sufferings as thy example in thy sufferings; be patient and submisse, for so was he to the will of his Father: in his greatest Agony he said, *Father (if it be thy Will) take away this cup, yet not my Will but thy Will be done*, Mat. 26. 39. Sufferest thou in thy estate by oppressors? be patient: look to our Lords humility and patience in his poverty; poor was he in his birth, poor in his life time, he had not whereon to lay his head, and poorest at his death, they parted his garments; Sufferest thou of Calumniators in thy Name? be meek and humble, for so was thy Lord, who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously, 1 Pet. 2. 23.

This doctrine serveth for a ground of refutation of the Socinian, who denieth the necessity and truth of Christs satisfaction; And the Socinian Catechisme, speaking of the Prophetical Office of Christ; Although (say they) Christians commonly think, that Christ by his death deserved salvation for us, and that he fully satisfied for our sins, yet this opinion is erroneous and very pernicious; These blasphemous Socinians will have

Use 3.
Socin. lib. de
Servatore par. 1
cap. 1. Catech.
cap. 8.

Socin. de Serv.
par. 2. cap. 1.

Socinians con-
futed.

1.

2.

Homer Iliad 1
bringeth in
Chrysis speak-
ing to the
enemies,
λίσαίε μὲν Ἰὼν
πάντα φίλην
ἴα δ' ἄποινα
δέχσασθε.

3.

Note.

Aug. cont. Fau.
lib. 18. c. 6.

have Christs death only to have been exemplary, as a Martyr confirming his doctrine with his blood, but not to have been truly and properly satisfactory; It is clear from this doctrine, according to the Scriptures, that the Lord Jesus was full of truth; In him all the Legall and Typicall Sacrifices were accomplished: besides the grounds laid down before in the doctrine for refutation of this blasphemous heresie, I offer also these considerations: 1. Christs death is called *λύτρον* a ran- some, *Mat. 20. 28. Mar. 10. 45. 1 Tim. 2. 6. Eph. 1. 7.* which signifieth ordinarily a price paid for the enlargement and freeing of captives. 2. The Legall Sacrifices are called *shadows of things to come*, *Heb. 10. 1.* These Sacrifices were not shadows of Christs death as it was to be exemplary only, for it is certain there must be some analogy and similitude betwixt the type and the antitype, between the shadow and the body; The shadow of a mountain is not called the shadow of a man, be- cause there is not any Analogy; so the Legall Sacrifices were no waies examples of patient and constant suffering for the truth, but in themselves were satisfactory to the ceremoni- all and temporary Ordinance; And also were Types and Sha- dows of the full and perfect satisfaction of Jesus Christ. 3. The end and effect of our Lords death was farre more excellent then the end and effect of the death of any of the holy Mar- tyrs; but if our Lords death was only exemplary (as the Socinian affirms) then the whole end and effect of his death was common to all the Martyrs with him; for they also laid down their life for a testimony to the truth, and by their suf- ferings did confirm and edifie the Church of God: I deny not but this also was an end of our Lords death, but it was secon- dary and belonging to his Prophetick Office: The principal end and fruit of his death belonging to his Priestly Office was to bear in our place the punishment due to us, And by that satisfactory price of his blood to obtain redemption and re- mission of sins, which in relation to us by nature *Children of Wrath*, is altogether of free-grace, but is the merit of our Lords satisfaction for us; *Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ.* Aug. saith, of all these Figures under the Law Christ is the truth, by whose blood we are cleansed and redeemed.

It

It serveth also for refutation of that presumptuous doctrine of the Romane Church concerning penal satisfactions to the justice of God for the temporary pain after a man is justi- fied in the blood of Christ; To the perfect satisfaction of Jesus Christ, in whom was fulnesse of merit and satisfaction they do adde mens own satisfaction in this life, or in purgatory after death, and they adde indulgences out of the treasure of the good works of the Saints, who either did or suffered more then they were obliged by the precepts of the Law; These works of such Saints they call works of supererogation; but this is an assertion of superarrogancy; As the Socinian deni- eth the necessity and truth of Christs satisfaction, So the Pa- pists by adding mens own penall satisfaction, do thereby deny the fulnesse of his satisfaction; but our surety hath paid the whole debt, and hath taken away the whole wrath; It is true, justified men are oftentimes afflicted, but these afflictions are no waies satisfactions to the justice of God in lesse or more; they are fatherly chastisements, shewing the displeasure of their heavenly Father for their sins, but not effects of wrath, for even then he loveth them, *Psa. 89. 33. Heb. 12. 6.*

This doctrine serveth for a ground of comfort to poor hum- bled sinners; Art thou bowed down with a deep sense of thy sinnes, as a burthen too heavy for thee? Yet cast not away thy confidence and hope of comfort, there is fulnesse of ease and refreshment in Jesus Christ the precious corner-stone, *Isa. 28. 16. He that beleeveeth shall not make haste*; and the Apo- stles citing the same place, *1 Pet. 2. 6. saith, He shall not be con- founded*; Faith maketh haste to the Throne of grace, but will not make haste from it waiting for a gracious answer, for the Lord will speak peace to his people, *Psa. 85. 8. the expectation of the afflicted, though it may be delaied for a time, yet it shall not perish for ever, Psa. 9. 18. The Lord hath not said to the seed of Jacob, Seek ye me in vain, Isa. 45. 19. A soul pressing to be at him, as that Palsie man Mar. 2. 4. and resolving to lie humble before him, and to wait for his salvation, shall hear the voice of joy comforting his trembling soul, Be of good com- fort, thy sins are forgiven thee: Art thou charged with the debts of many hainous sins, that with Ezra thou blushest to look*

D

up

Concil. Trident.
Sess. 9. cap. 30.
Greg. de Valen.
Opusc. Theol. lib
de indulg. cap. 1.
Papists con-
futed.

Use 4.
Comfort for
humbled sin-
ners.

up to the Heavens, and canst not answer one to ten thousand? Yet be of good comfort, there is fulnesse of worth and vertue in Jesus Christ his satisfaction. It is called, and so it was, precious bloud, 1 Pet. 1. 19. of great esteem with God, and of infinite vertue in our behalf to save us from eternall wrath: It is said, Gal. 3. 13. *Christ hath redeemed us from the curse of the Law, in the Originall, he hath bought us out*, as a man redeeming a parcell of ground by paying the last penny of the Sum for which it was mortgaged; So our Surety of the New Covenant hath redeemed us from every sinne for which our souls were engaged to divine Justice and wrath; Art thou humbled with the sense of wants and unworthinesse? be of good comfort there is fulness of merit in our Lord Jesus Christ; Though thou be unrighteous, yet Christ is made of God to us *righteousnesse*, though by nature thou art prophane and ungodly, yet he is made of God unto us *sanctification*; though thou art ignorant, yet he is made of God unto us *wisedom*, and a Prophet to teach us; and though thou art weak and under the bondage of indwelling corruption, yet he is made unto us *redemption*, to deliver us from all our enemies, that *we may serve him all the daies of our life*, 1 Cor. 1. 30. Come to God by faith in him, and thou shalt be *saved to the uttermost*, Heb. 7. 25. The fulnesse of Christ comforted holy *Augustine* in the day of his affliction, when his enemies laid many things to his charge, whereof he was innocent, and his own conscience at the same time charged him with many things whereof he was guilty: *As for conscience amongst men* (said he) *I have great store of witnesses of these who know me, but in the sight of God I have only my conscience for my witnesse, which against all your criminations, though I carry it about with me without all fear, yet I dare not justifie my self under the eyes of the Almighty; And I expect from him rather an overflowing largesse of mercy then an exact triall of Judgement; considering that which is written, When the Righteous King shall sit on his Throne, who shall glory that he hath a chaste heart or that he is pure from sinne?* It is reported of *Bernard*, when he was near at the point of death, he was for some time in a trance and great agony; he thought in himself, that he was

Augustine.
Liu. 3. contra
Grescon. cap. 20.

was presented before the Tribunall of God, and that Satan was laying many things to his charge; And when Satan had alledged all he could, then said this holy man without any fear or perturbation; *I confesse, I am not worthy, neither can I get heaven by my own merits, but my Lord obtained it by a twofold right, to wit, by inheritance from his Father, and by the merit of his suffering; he himself is content with the one, and I from his free gift lay claim to the other, and therefore I am not confounded.*

Of the Bounty of Christ.

JOH. I. 16.

Of his Fulnesse have we all received, and grace for grace.

HAVING spoken of the first Point considerable in the Text, to wit, *Of the Fulnesse of Christ*, we come now to speak of the other, the *Bounty of Jesus Christ*, in communicating to poor indigent sinners of his Fulnesse; which is set down in these words, *Of his Fulnesse have we all received grace for grace.* Sound Interpreters expound the words, *grace for grace*, diversly, but all in a sound sense, and according to the Analogy of of faith. 1. Some understand it of the beginnings and encrease of grace, as if it were *καὶ χάρις ἐν χάρις*, *grace after grace*, that is, both the beginning and encrease of grace, we receive of his fulnesse, for he is the *author and finisher of our faith*; Heb. 12. 2. Some as *Chrysostome* expounds it of the larger measure of grace, received under the clear manifestation of the Gospel, then that which was received under the Law by Types and shadows, according to 2 Cor. 3. 18. 3. Some taking the Preposition *αὐτῷ* as it is taken *Act. 20. 15.* over against, expound it, we receive grace answerable and correspondent in likenesse, though not in measure to grace that is in Jesus Christ, as the lineaments and colours in a pourtrait are answerable and correspondent to the person whose effigies it is, so our

What is meant
by grace for
grace.

1.

2.

Chrysostome:

3.

4.
Augustine.
5.

inner man is received according to the Image of Iesus Christ in holinesse and righteousness; And the Apostle will have us to set him before us as our copy and patern, *Phil. 2. 5.* 4. Some (as holy *Augustine*) expound it, we receive the grace of eternall life of Gods free grace and favour, according to *Rom. 6. 23.* 5. Others expound it, we received the rich and free grace of the remission of our sins, for that grace of the righteousness and obedience of Iesus Christ performed for us, so they take the Preposition *et* causally, (for) as it is also taken *Luk. 1. 20.* *Luk. 19. 24.* *Eph. 5. 31.* And that Christs righteousness is called by the name of grace and free-gift, is evident, *Rom. 5. 15, 17, 18.* To this exposition I incline most.

Doct.
The Fulnesse
of Christ o-
ver-flowing.

Iesus Christ our Lord hath not only fullnesse of all grace in himself, but *his fulnesse is an overflowing fullnesse*; like the ointment poured upon *Aarons* head that flowed down to the skirts of his garments, *Psa. 133.* the rich man in the Gospel had full barns, but fed not the hungry; the rich glutton had a full Table but gave not of his fulnesse to *Lazarus*; but our Lord communicates of his fulness to our necessities and want; for it is said, *Of his fulnesse we receive*, and where a receiving is there is a giving; These two are relative; Our Lord in giving looketh down upon us who receive, and we in receiving should look up to him; It is of his Fulnesse we receive, though he communicates not to us his habituell graces, for these were personall and individually inherent in his humane nature, yet his merit in the use and exercise of them for our redemption, is communicated to us. This rich bounty of our Lord in filling us from his fulnesse, is clearly set forth to us in lioly Scriptures, *1 Cor. 1. 30.* *Christ Iesus is made of God unto us, wisdom, and righteousness, and sanctification, and redemption,* *Eph. 1. 23.* *The Church is his body, the fulnesse of him that filleth all in all;* *1 Ioh. 2. 27.* the anointing which ye have received of him abideth in you. 2. His bounty and willingness to communicate of his fulnesse is holden forth in his precious promises, *Mat. 7. 7.* *Ask and it shall be given to you, &c.* *Ioh. 7. 37.* Iesus stood and cried (both which expressions in gesture and voice are evidences of great willingness) *If any man thirst, let him come unto me and drink.* 3. His gracious and earnest invitations

tations are sure arguments of his willingness to communicate of his fulnesse to all whom he inviteth, *Mat. 11. 28.* *Come unto me all ye that labour, and are heavy laden, and I will give you rest,* *Ioh. 6. 27.* *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed.* 4. His bounty is set forth in terms borrowed, his fulnesse is a feast made ready for every hungry and thirsty soul that will come to him, *Prov. 9. 1, 2.* *Wisdom hath furnished her Table, she hath sent forth her maids and Ministers to invite, she crieth, Come, eat of my bread, and drink of the wine which I have mingled,* and *Mat. 24. 4.* the bountifull offer of grace is compared to a Kings gracious invitation of many persons to the Mariage Feast of his Sonne; he saith, *Tell them, all things are ready;* he hath ever fulnesse, and is ready to communicate, but we are never ready to receive until he enlarge our hearts; Our Lord is compared to a Steward set over the house, *Heb. 3. 6.* It is the Office of a Steward to distribute the meat to the Family; *Ioseph* was ready to distribute the food that was laid up, so our Lord is ready to impart the fruits of his obedience to every one who openeth his mouth wide that he may fill it.

This Doctrine serveth for Exhortation, seeing fulnesse is in Christ and also riches of bounty to communicate thereof, for he *upbraideth* none; how oft soever any cometh to him, therefore in sense of thy wants, and faith, and confidence of his bounty, *come to him who giveth liberally*, if thou wilt not come and receive thou addest to thy former sinnes a high contempt of gracious bounty, and thy contempt of grace and pardon is a greater sinne then thy former disobedience to his Law; Thou canst have no pretext of excuse; Thy unwillingnesse to come and receive of his fulnesse is a contumacy inexcusable, *Ioh. 15. 22.* *If I had not come and spoken unto them, they had not had sinne, but now they have no cloak for their sin.*

Obj. But how shall I come to Christ that I may receive of his fulnesse? *Quest.*

Ans. Thou must come with a heart emptied both of delight in sinne for the time present, and of purpose and desire not to continue in the love and practice of any known sinne, *Ans.* How we must come to Christ

1. With self-d-
niall. as also of all *self-conceit*; for the full soul loatheth the honey-comb, Pro. 27. 7. A soul delighting in its own sensual lusts, like the *Gadarens*, will preferre their brutal lusts before the unsearchable riches of Iesus Christ: Therefore as thou wouldst receive of his fulnesse and rich furniture of his Spirit, Obey that of *Prov. 9. 5, 6. Come eat of my bread and drink of my wine*, (saith Christ the wisdom of the Father) but as you would be made welcome to our Lord, and be receivers, forsake the foolish and live, and go in the way of understanding; As you must be emptied of the love of the foolish and deceitful pleasures of sinne, so also of all conceit of self-worthinesse; The Prophets widow 2 *King. 4.* received the oyl into *empty vessels*. And so our Lord saith, *Mat. 11. 3. The poor receive the Gospel.* The Pharisee *Luk. 15.* full of himself received nothing of the Fulnesse; But the humble Publican, emptied of himself did receive of the fulnesse of Christ, the remission of his sinnes even grace for grace.

2. With earnest
desire. Thou must come with *hunger* and *earnest desire* after Christ and his graces, because the promise of bestowing them is only to such, *Psa. 107. 9. He satisfieth the longing soul, and filleth the hungry soul with goodnesse*, *Mat. 5. 6. Blessed are they that hunger and thirst after righteousness, for they shall be filled*; The Virgin Mary said in her Song, *Luk. 1. 53. He hath filled the hungry with good things, and the rich he hath sent away empty.*

3. With Faith. As thou wouldst receive of his fulnesse, thou must come with *faith* resting on his fulnesse and bounty for all thy wants, and hoping for a portion of grace from his fulnesse, *Mat. 21. 22. Whatsoever ye shall ask in prayer beleeving, ye shall receive*; for faith is the hand of the soul, whereby we receive Christ and grace with him in the Gospel; *Joh. 1. 12. As many as received him, to them gave he power to become the Sonnes of God, even to them that beleeve in his Name*; In which words, to receive him and to beleeve in his Name, are all one.

Use 2. Comfort to
the hungry. This Doctrine serveth for matter of great comfort, seeing our Lord is so bountifull, and keepeth an open and common Table for humble and hungry souls; After that God hath prepared and disposed thee by a deep sense of thy own emp-
tinesse

tinesse, by a longing desire to be filled out of his fulnesse, and by a lively faith resting on the promises of God made in Christ, then in such a disposition draw near to the Throne of grace with confidence, the Lord is *rich in bounty, and will fill the hungry Soul*; He hath already prevented thee with grace, and made thee a seeker, he will also follow thee with grace, he will assure thee of mercy, and give a sensible supply of grace and strength against the strength of corruption, and the unrulinesse of thy affections; As for thee who art humbled for thy sins and wants, and pantest after refreshment of that water of life from his fulnesse (to such only the comfort belongeth, for he will not give *this Pearl to swine wallowing and delighting in the puddle of sins*) for thy comfort in such a condition I would have thee to consider,

1. The Names and Titles the holy Ghost giveth in holy Scripture to our Lord, he is called our *Advocate*. Though thou be guilty, and thy conscience as Gods officer and Attorney charge thee with a foul Libell of many particular sins, yet if thou art humbled in the sight of God, and acknowledgest thy sin, go to thine Advocate. Though thy cause be desperate, for any thing thou canst alledge for thy self, who *canst not answer one to ten thousand*, yet there is thy comfort, Thy Advocate, the Lord Iesus, will pleade for thee, and in his own good time send forth his Spirit into thy heart to pronounce in the Court of thy conscience a sentence of absolution and justification from all thy sins, 1 *Joh. 2. 1. If any man sin we have an Advocate with the Father, Iesus Christ the righteous*. The Lord Iesus is also called our *Surety*, *Heb. 7. 22.* It is thy comfort, though thou be drowned in the debt of sin, yet he is thy Surety that hath satisfied justice and paid the debt, and one time or other will give to thy conscience a free discharge sealed with the testimony of his spirit. He is called our *Mediator*, *He. 12. 24.* though thy sins have made a separation betwixt God and thee, yet there is thy comfort, Christ is a Mediatour who hath reconciled God to thee. It is true so long as thou wast at peace with thy own corruption, thou couldst not, yea, thou shouldst not lay any claim to the comfort of a Mediatour; but when the Lord by his Spirit hath wrought in thy heart a
separation

Note.
Grounds of
comfort.

1.
The Names
of Christ.

separation from the love of sin, that now thou hatest thy sins with a perfect hatred, thy separation from sin is a sure evidence, that God is reconciled in the Mediatour to thee; Because thy detestation of sin is wrought in thee by the Spirit of God obtained by the Mediation of Jesus Christ; Though thou be full of infirmities, yet consider he is a *Physician* to heal thy infirmities: though thou be likely to starve under many soul-wants, yet he is called *the bread of life* to restore, strengthen, and preserve thee unto eternall life.

2.
The end of
Christs Ful-
nesse.

2. Consider for what end our Lord received this fulnesse of grace, It was not for himself, for he was infinitely full before the time he received in our nature a created fulnesse, he received it for our good, *Isa. 61.1. The spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken in heart:* Consider his great offices which he assumed were to this end, that in the discharge of them he might communicate of his fulnesse; Art thou ignorant? he was filled with wisdom as thy Prophet, to this end, that he might instruct thee; Art thou polluted with sin? he was filled with righteousness, that as thy Priest he might cleanse thee; Art thou led captive by a violent temptation? he was filled with the spirit of counsell and might, *Isa. 11.2.* that as thy King he might govern and protect thee in the hour of temptation; It may be the Lord will suffer thee to wait on for a long time before thou receive any comfort in sense, yet be comforted in the assured hope of a sensible comfort in the Lords due time, he delayeth in mercy and wisdom the sense of thy comfort, that thy desires may be enlarged, and the more thy heart is enlarged thy measure of comfort shall be the greater, *Isa. 41.17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I will make the wilderness a pool of water, Isa. 44.3. I will pour water upon the thirsty, and floods upon the dry ground;* Not only will the Lord at such a time of great spirituall drought and necessity pour forth waters but floods of comfort; The children of God after their greatest drought have the greatest shows of comfort; Old *Simeon* waited long, and did

Note.

did get his hearts desire in the end; None who wait upon the Lord shall be ashamed of their hope: As it is thy hearts desire to be filled and satisfied out of his fulnesse, so his honour and word is engaged to fill his hungry servants souls with good things, *Isa. 30.18. The Lord will wait that he may be gracious unto you, he waiteth upon the wicked for their evil, he suffers them to run on in their excessse of riot, that he may take them in the snares of their own hands; but he waiteth upon humble souls for their good, to take the opportunity for comforting them in their greatest necessity, Blessed are all they that wait for him, Isa. 30.18.* As the fulness of Christ is manifested in the thing received, to wit, grace for grace; so also in the large extent of it to all beleivers, it is said, of his fulnesse have we all received; Patriarchs and all beleivers under the Old Testament, *John Baptist* and all beleivers under the New Testament.

All who ever have received grace, have received it from the Fulnesse of Jesus Christ, this is the common well of salvation out of which all beleivers draw the water of life: there is no accessse to God but by him, *Joh. 14.6.* In him alone we are blessed with all spirituall blessings, *Eph. 1.3.* Beleivers under the Law received grace from this fountain as well as these under the Gospel: though the measure was different, yet the fountain was the same, as it is the same face which is veiled, and at another time unveiled, as it is the same sum written in figures and at full length in plain words, so Christ and his grace was the same under the Old Testament and under the New; There is no difference in the substance of the promise and covenant of grace then and now; *Christ is yesterday and to day the same, Heb. 13.8.* the difference is only in circumstances, the manifestation under the Gospel is clearer, *2 Cor. 3.18.* and the propagation of the Gospel is now of a larger extent to all Nations, *Mat. 28.19.* all beleivers received grace out of Christs fulnesse, for in him only are we accepted of the Father, *Eph. 1.5,6.*

Obj. How did the Saints under the Old Testament receive grace and remission of sins through Christ? could there be remission of sins in his blood before his blood was shed?

Quest.

E

Ans.

Answ.

Ans. His blood was mystically shed in the Typicall Sacrifices, and therefore he is called the *Lamb slain from the foundation of the world*, Rev. 13.8. So that *there is no name wherein any man can be saved but the Name of Jesus*, Act. 4.12. There is no fountain to purge unclean souls, but that of his blood opened in the Prophecies, Promises, and Types under the Law, Zac. 13.1. opened on the Crosse in his sufferings, and now opened in the Publication of the Gospel, Gal. 3.1. *his blood only purgeth from unrighteousnesse*, 1 Joh. 1.7. Through the same grace of the Lord Jesus Beleevers both under the Old and New Testament are saved, Act. 15.11. the Saints under the Old Testament could not have the remission of their sins, 1. By their obedience to the Law morall, because there was no such promise of the forgiveness of sins made to them who obeyed it, next such a promise to the Keepers of the Law was needlesse, because the Law required personall, absolute, and perpetuall obedience, for if such obedience had been given (as it is impossible since the fall of man) there needed no remission where there was no transgression. 2. Neither was remission of sins given under the Law for their obedience to the Ceremoniall Law, because this Law had no promise of remission of sins: And whatsoever promise was made of atonement for sinne to the doers of the Law Ceremoniall, the promise was not made simply to the performance of the Ceremoniall Ordinance, for the work done, but to the performer as he beleeved in Jesus Christ the body of all these shadows; for *the blood of Bulls and Goats could not take away sinne*, Heb. 9.9. Heb. 10.4. God in the pardoning of sins under the Old Testament had respect to the blood of the Mediatour, whereof the blood of the Typicall Sacrifices was but a shadow.

Quest.

Obj. Under the Law remission of sins was not purchased by Christ, because satisfaction was not then made to divine justice by his suffering for our sins, and how can remission be obtained and given to the party before it be purchased by satisfaction made to the Judge?

Answ.

Ans. There is an undertaking by the surety for satisfaction to be made, and there is also a performance of the satisfaction undertaken, which is made in its own due time; It is well known

known from ordinary experience that one debtor is absolved and set at liberty when the surety undertaketh the payment of the debt, as well as another debtor is absolved when the debt is paid by the Surety; Our Lord and Surety engaged and undertook to make satisfaction for our sins, and the Father upon his undertaking promised that the seed of the Woman should bruise the head of the Serpent; upon his undertaking the satisfaction and the Fathers promise to destroy the devil and his works, whereof sin was the first and worst, there was also a promise made of remission of sins to all beleevers under the Old Testament; So that not only was the eternall decree of remission of sins made in respect to the satisfaction of Christ, but actual remission in time was given to Beleevers under the Old Testament, in respect to Christs satisfaction undertaken, and to be performed in the fulnesse of time, and remission of sins is given to Beleevers under the New Testament, in respect to the satisfaction of Christ undertaken, and also performed in the exhibition of payment to justice; It is true the knowledge of the satisfaction is more clear and distinct under the New Testament then under the Old; the different measure of knowledge then and now maketh not the remission lesse or more, because remission and justification is not according to the degrees of knowledge, but according to the merit and vertue of our Lord and Saviour, who is the object of knowledge, Isa. 53. 11. *By his knowledge shall my righteous Servant justify many*, that is, by him known and beleeved on shall many be justified; as all in the wilderness who looked to the brasen Serpent, were healed, though all were not of a like clear and distinct sight.

Obj. But is it not said, Heb. 10. 18. *where Remission of sins is there is no more offering for sins*? therefore under the Law when there were Legall offerings, there was not yet remission of sins.

Ans. It is true Remission was not then obtained by our Lords satisfaction performed in our name and nature, yet then the satisfaction was undertaken by our Lord, and in respect to the satisfaction already undertaken, and to be performed

Remission of sins.

1. Undertaken.
2. Performed.

Quest.

Answ.

Remission of sins.

1. Undertaken.
2. Performed.

performed in the appointed time, remission of sins was promised by God in the Covenant of grace, and accordingly bestowed upon beleivers under the Law. The promise made to *Abraham* is called the Gospel and doctrine of glad-tidings of salvation through Jesus Christ, *Gal. 3. 8.* and this Covenant of remission of sinnes was confirmed before of God in Christ, even four hundred and thirty years, before the promulgation of the Law by *Moses*, *Gal. 3. 17.* the promise of remission was made to Christ the seed of *Abraham*, *Gal. 3. 16.* it was made to him at his undertaking of the satisfaction to be dispensed by him to all that should beleive in him; that all beleivers through the merit of his satisfaction should have forgivenesse of sins and eternall life: Those typicall offerings under the Law were not figures and shadows of the undertaking of satisfaction by way of covenant betwixt the Father and the Son our Surety, for it was undertaken before ever these figures and shadows was instituted, *Gal. 3. 17.* but these were figures and shadows of the performance of that satisfaction to be made in our nature assumed by our Lord in the fullnesse of time, and therefore when remission of sins is obtained by his performed satisfaction, there is no more offering for sinne, because these legall offerings were types and shadows of our Lord his offering up himself on the Crosse, and if after his offering of himself they should be continued, it were to deny his sacrifice and satisfaction to have been performed, which was the body of all these shadows under the Law, *Col. 2. 17.* *Heb. 10. 1.* but it will not follow from the temporary use of these offerings under the Law; That therefore remission of sins was not promised nor given to beleivers under the Law, for remission of sins was promised under the Law in that Covenant of God made with *Abraham*, *Gen. 12. 3.* which blessing the Apostle *Gal. 3. 13, 14.* expounds of our redemption in the forgivenesse of our sins through Jesus Christ, and of our sanctification by his Spirit; there are many gracious promises of the forgivenesse of sins in the Prophets, *Isa. 1. 18.* *Ier. 3. 12.* *2 Chr. 7. 14.* they prayed for it as *David*, *Psa. 51.* and *Dan. 9.* *Exod. 34. 7.* Now remission was only through Jesus Christ, even under the Law, and therefore is he called *the horn of*

Note.

of salvation in the house of David, *Psa. 132. 17.* *Ier. 23. 6.* *Luke 1. 60.* It is also evident, *Act. 10. 43.* To him give all the Prophets witnesse, that through his Name whosoever beleeveth in him shall receive remission of sins; So remission of sins under the Law and under the Gospel was the same in substance from the one only merit and satisfaction of Jesus Christ; If remission of sins under the Law had been without Christ, it had been without shedding of blood, because Christ shed his blood for the remission of sins, *Mat. 26. 28.* but there is no remission of sins without shedding of blood, *Heb. 9. 22.* and the blood of the Legall Sacrifices could not take away sins, *Heb. 10. 4.* therefore there was no remission without Christ, the difference was only in circumstance, Beleivers under the Law received remission of sins by faith in Christ to come, but beleivers under the Gospel by faith in Christ already come.

Ob. But how knew the Patriarchs and Beleivers under the Law that remission of sins was through that satisfaction to be performed by Jesus Christ? *Quest.*

Ans. They might have known it; 1. By the manner of the giving of the Law on Mount Sinai with thundrings and terrour, which was to convince them of their inability to keep the Law, and in respect that the Law was a killing letter, and a ministration of condemnation, *2 Cor. 3. 6, 9.* and that being convinced of guiltinesse and condemnation from the Law, they behoved to seek after a Mediatour for obtaining remission of sins, and of the transgressions of the Law; Therefore is our Lord called *the end of the Law for righteousness to every one that beleeveth in him*, *Rom. 10. 4.* The Law was given not only to be a rule of obedience, but also to be a Schoolmaster to chafe us to Jesus Christ: *Chrysostome* on *2 Tim. 1. 8.* saith well to this purpose, that a man useth the Law lawfully, either when it sendeth him over to Christ for Justification, or when he keepeth it with great bent of spirit and affection; As Christ was the end of the Law, so it was the purpose of God in sending his Sonne into the world by the righteousness and satisfaction of a Mediatour to forgive our personall unrighteousnesse against the Law, *Rom. 8. 3.*

2. They might have known it by the Types and Figures, which

Ans.
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How the Patriarchs knew of the satisfaction by Christ.

Chrysostome.

2.

E. 3.

which were shadows of his satisfaction; for it was impossible that the blood of Bulls and Goats should take away sins, Heb. 10.4. And is it probable that the Patriarchs taught of God in divine mysteries were ignorant of such an impossibility? And that the Legall Offerings were Types of Christs satisfaction, and offering up himself for our sins, is evident, Job. 1.29. The Baptist in allusion to the Paschall Lamb, calleth our Lord the Lamb of God that taketh away the sins of the world; And the Apostle Heb. 9.13. bringeth in the sprinkling of the unclean under the Law by the ashes of a heifer, as a Type both of Christs offering up himself, and of the purifying of our Consciences by the merit of his blood and satisfaction. Hierom on the first of the Ephesians saith, that the Legall Offerings were Types of the Crosse and Sufferings of our Lord, in whose Sufferings all the types were recapitulated and summed up.

3. It might have been known by the Prophecies, as Isa. 53.4. He hath borne our griefs, and carried our sorrows; He was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed: and vers. 10. his soul was made an offering for sin; here the Prophet doth plainly set forth both his satisfaction and the vertue and merit of the same.

4. Many of them knew and understood something concerning the mystery of our redemption, Heb. 11.13. they saw the Promises afar off; Abraham rejoiced to see our Lords day and he saw it, Job. 8.5. Job knew our Lord under the name of his Redeemer, Job 19.25. David knew him as a Priest, Psa. 110.4. and therefore as he was to offer up himself for us, and to intercede for us.

Use 1.
Be humble.

This Doctrine serveth 1. To humble all who have received any measure of grace lesse or more; Be humble O man, thou hast nothing but what thou hast received, and the Apostle from the same ground raiseth this lesson, 1 Cor. 4.7. Who maketh thee to differ from another, and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? That gracious Centurion, Luk. 7.4. was a humble man, though the proud Rulers of the Jews said, He is worthy to whom thou shouldst

shouldst do this thing, yet he himself saith, I am not worthy that thou shouldest come under my roof: Our Lord found not such faith in Israel, nor such humility amongst the Doctors of Israel, true grace where it is received ever humbleth the soul; in Christs merit it seeth its own unworthinesse, and in his satisfaction its own guiltinesse. Paul after he had received grace through Christ, saith, I am the least of Saints, Eph. 3.8. and the chief of sinners, 1 Tim. 2.15.

Use 2.
Be thankfull.
It serveth to raise up the hearts of all receivers to be thankfull, so was Paul, 1 Tim. 1.12. I thank Christ Jesus our Lord who hath enabled me; because the glory and praise of the work of grace in us is due to God, and the peace and comfort of it is ours, the more glory we give to him, the more comfort he giveth to us, and when we detain his praise in unrighteousnesse, and rob him of the glory due to him, it is a just thing with him to deprive us of peace and comfort in any thing done by us.

Use 3.
Honour God with grace.
Seeing all grace is received from Jesus Christ, it is our duty to improve the grace or gift received to his honour who hath given it freely: Who planteth a Vineyard and eateth not of the fruits thereof? and who feedeth a flock and eateth not of the milk? 1 Cor. 9.7. as the servants in the Parable of the Gospel received their severall talents, so their Master after a long time reckoned with them, Mat. 25.19. Paul improved received grace, 1 Cor. 15.10. His grace which was bestowed upon me was not in vain. 2 Cor. 4.12. As we have received mercy we faint not, but have renounced the hidden things of dishonesty.

Use 4.
Desire Christs second coming.
As these streams of grace which flow from Christs free love and rich bounty, should carry our hearts along to him who is the fountain, so should they encrease our longing after his second appearing in glory, and should carry our hearts in a current of strong desires after that fulnesse of glory in heaven, where we shall be filled (as the Apostle speaketh, Eph. 3.19.) with all the fulnesse of God, Father, Son, and holy Ghost; To whom be praise, honour, and glory. Amen.



Of the Excellent KNOWLEDGE OF Jesus Christ.

PHIL. 3. 8.

Yea doubtlesse, and I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung that I may win Christ.



Having spoken of the *Fulnesse of Christ*, I proceed to speak of some of the streams that flow from his Fulnesse, for the refreshing of weary souls; And in the first place we shall consider the sweet stream of the excellent knowledge of Jesus Christ; This grace and gift floweth from his Fulnesse, 1 Cor. 1.30. *Christ Jesus of God is made unto us wisdom; As our Justification in his blood, and Sanctification by his Spirit are fruits and benefits of his Priestly Office, wherein he offered up himself for us, and made intercession for us; As our redemption from the bondage of Sin and Satan is a fruit of his Kingly Office, so our instruction in the way*

way to eternall life is a benefit we have from his Prophetical Office, Isa. 49. 6. and Luk. 2. 32. Our Lord is called *A Light to lighten the Gentiles*; But every one that would be Partaker of this light and heavenly wisdom must resolve to observe the rules he prescribes to all his disciples at their first entry into his School: All Sciences and Professions have their own Maximes and common rules, which all the Disciples and Professors thereof are bound to observe; So the true Christian profession hath its own common Rules, which all the Disciples in Christs School must study to follow, if either they would know God in part in this life, or know him fully in heaven: One of these rules is, that in Mat. 16. 24. *If any man will come after me, let him deny himself, and take up his Crosse, and follow me.* The disciple and follower of Jesus Christ must (as devout Bernard saith) deny these three, *Suos*, his own Friends, he must be content to be deprived of the comfort of their fellowship, when ever the Lord will have it to be so, Mat. 10. 37. *He that loveth Father or Mother more then me, is not worthy of me; James and John* to follow Christ left their old Father Zebedeus: Abraham, Heb. 11. 8, 9. forsook Ur and his acquaintance there, and at Gods call he went out, not knowing whither he went, and sojourned in a strange Countrey. As the Disciple of Christ must be ready in preparation of heart, and resolution to leave his own kindred and friends, when the Lord in his Providence shall require it, so he must deny *Sua* his own goods and estate, and be ready to part from these when his Lord and Master Jesus Christ calls him thereto; So did the Apostles, Mat. 19. 27. *We have forsaken all* (said they) *and followed thee.* Lastly, The Disciple of Christ must deny *Se* himself, his own self-love, which (as the shirt) is first put on, and is last put off, he must deny his own reputation and ease, and be resolved to part from his outward peace and ease, before he part with inward peace with God and his own conscience, and to be rather spoiled of his good name, then to redeem his estimation among men by disapproving himself to God and his own conscience.

The holy Apostle Paul according to our Lords rule, after that he had embraced the Christian Faith, denied all these things, *Paul denied*

Rules to be observed by such as would know God.

Bernard.

all things.

things, he was deprived of the fellowship and comfort of his friends and kindred, of all the advantages and outward privileges he had, of his good name and reputation, sometime he was highly esteemed of the Pharisees for a zealous young man, but now he is called a deceiver, and *not worthy to live on the earth*, Act. 22. 22. All his outward privileges he esteems nothing of them in comparison of the excellency of the knowledge of Jesus Christ; The light that is in Christ shining upon his soul, obscureth all things worldly to him; The sweetness of an inward communion with Christ in the sense of his love, blunts his lust to them: The durable and unsearchable riches of Christ, to which he hath a right and claim through the merit of Christ, maketh him to esteem all these worldly advantages but losse: *The excellent knowledge of Jesus Christ and his graces are so great in his eyes and heart, that things worldly and below his heavenly minde appear but moats and nothings in comparison of the knowledge of Jesus Christ his Lord, who is all in all to his own; who is all for all things desirable to them; Of all the benefits that flow in time from Christ his fulnesse (for our election in him is a benefit of free love before all time) the grace and excellent gift of the knowledge of Jesus Christ is first to be considered.*

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The grace of knowledge is first to be considered.

tion of the Mariage of the Lamb in heaven is only with those who have been soul-acquainted in some measure with him in this life, and have been heart-espoused to him; There are two Volumes I would recommend to all the Students in Christs School to read and meditate often; First, That sacred Volume of *Privileges* purchased by his death to us, as saving knowledge, effectual calling, mysticall union, justification, adoption, sanctification, perseverance, a peaceable death in Christ, the glorious resurrection of the body, and eternall life; The second is the volume of *holy duties*, for such privileges as repentance, beleiving, love, new obedience, &c.

In the Apostles words we have these particulars considerable. 1. The low esteem the Apostle hath of all things worldly in comparison of the knowledge of Jesus Christ; *I count all things but losse.* 2. The high esteem he hath of Christ, and of the knowledge of Jesus Christ, he esteems the *knowledge of Christ to excell and transcend* all things, and the knowledge of all things worldly, which is in these words, *for the excellency of the knowledge of Jesus Christ.* 3. The application of his knowledge, he saith not, the excellent knowledge of Jesus Christ the Lord, but *my Lord.* 4. The consequents that follow his high esteem of the knowledge of Jesus Christ, which are two, a further disesteem of all things worldly, by way of degradation, I count all things (saith he) not only losse, but dung; the other consequent is a willing forsaking of all things; *I have suffered* (saith he) *the losse of all things.* 5. The motive and encouragement that made him so easily and willingly to part from all these things, that sometime were so dear to him; *that I may win Christ*: The gaining of Christ encouraged him against all losses; The Apostle counts nothing of worldly losses, when he gaineth Christ, *In whom are hid the treasures of wisdom and knowledge*; the losse is of a vanishing shadow, *for the fashion of this world passeth away*, as a Stage-play, 1 Cor. 7. 31. but the gain is of *Jesus Christ*, whom we shall enjoy for ever, and our joy in enjoying him none taketh from us, *Joh. 16. 22.*

As for the first Point considerable, the Apostle his low esteem of things worldly, *I count all things but losse*; The word

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Three Volumes to be studied by Christs Scholars.

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rendred losse, in the originall signifieth properly losse at Sea, when Passengers in time of storm and danger are content to have their precious wares cast over-board into the Sea, that the Ship may be disburthened, and their own lives preserved. Thus the same word is used, *Act. 27. 10. I perceive (saith Paul) that this voyage will be with hurt and much damage*; So in the stormy times of persecution, when a Christian is brought to this strait that he must either lose the things of this world, or make shipwrack of faith and a good conscience; in such an exigent he is content to lose all things worldly so he may preserve the Jewel of faith and a good conscience.

Doff.

All things undervalued in comparison of Christ.

The Doctrine I observe from the first particular in the text is this, *A renewed person in the state of grace and favour with God, and once heart-acquainted with Jesus Christ (as Paul was) counts little even of the best things of the world, in comparison of spiritual favours and blessings*; this is evident here in Paul; Let us prove it further by an induction of those things that are most esteemed in the world, as riches, honour, and life it self; we shall finde that the renewed children of God undervalued all these in comparison of spirituall favours.

1. Riches.

As for riches, *David Psa. 4. 6.* preferreth the light of Gods countenance before the plentifull affluence of corn and wine; if he have Gods countenance, he can be chearfull without wine; the renewed mans joy is not dependant upon the creature; *Hab. 3. 17, 18.* though he had abundance of corn and wine; Yet if he see not the light of Gods countenance with these creatures, his wine cannot chear his soul; when God at any time for the triall of his servants withdraweth the sense of his favour, though he never withdraw his favour, yet the renewed man in the time of this Eclipse cannot rejoyce in his plenty of things worldly, because he misseth his Fathers countenance to welcome him to the creatures; he hath no more joy at that time in his plenty, then dear Friends, have at Buriall-Feasts; Where they misse their old Friend that sometimes made them welcome to the house; So then a renewed person counts little of riches in comparison of spiritual favours; yea, a soul acquainted with the hid comforts and communion of Gods Spirit, counts more of Gods worst things (to speak so,

as

as we in our weaknesse conceive of them) as crosses, and afflictions, then of the worlds best things. *Moses Heb. 11. 26. esteemed the reproach of Christ greater riches then the treasures of Egypt*; A sanctified Crosse humbling the soul for by-gone sins, preserving from forwardnesse to sin in time coming, expressing out of him as Gods presse a triall and proof of faith, love, and patience, doth give more solid content to such a soul, then any prosperity can give to a worldly and unrenewed heart; The sense of heavenly comfort in time of trouble, the hope of comfort after trouble shall be ended, from faith in the promise, that *our sorrow shall be turned into joy, Joh. 16. 20.* and that *all tears shall be wiped from our eyes, Rev. 21. 4.* maketh them to have more inward content and peace, then the worldling hath in the present fruition of his best things. The renewed man rejoyceth in the hope of that which was said to *Lazarus, Luk. 16. 25. In his life time he received evil things, but now he is comforted*; The hope of this great and endlesse refreshment sweeteneth the Crosse, and as a cordiall strengthens their hearts that they faint not under long and great trials; This made the Primitive Christians to *endure chearfully the spoiling of their goods, Heb. 10. 34. Ye took joyfully the spoiling of your goods, knowing in your selves, that ye have in heaven a better and an enduring substance.*

As a renewed person counts little of worldly riches, so he counts little of worldly honour in comparison of spiritual favours, *Heb. 11. 24. Moses refused to be called the Son of Pharaohs daughter*; he esteemed that honour but losse in comparison of his adoption to God in Jesus Christ; The Prophet *Isaiah ch. 50. 8.* counts not for mens contending with him, and disgracing him, because he counted most of this spirituall favour, that God was near to him to justifie him, both in the Court of heaven, and in the Court of his own conscience; *Paul 1 Cor. 4. 3.* counted little to be mis-judged of mans judgement, who judged him a *deceiver and seducer*, but esteemed highly to be judged of the Lord, and esteemed a true and faithfull servant; And the small esteem he had of honour and applause in the world, made him with Christian courage resolute to walk through good report and ill report, *2 Cor. 6. 8.*

2. Honour.

F. 3

Theodosius

Theodosius that Christian and Godly Emperour, said, he esteemed it greater honour that he was a member of Christ; then that he was head of the Empire.

A renewed man counts little of this perishing life in comparison of that life and happinesse that is hid with Christ in God: *Paul* *Act.* 21. 13. saith, *I am ready not only to be bound, but also to die at Jerusalem for the Name of Jesus*, *Rev.* 12. 11. *The Martyrs loved not their life unto the death.* Christ was the life of their life: *Ignatius* that holy Martyr said, *I defie the fire, torments, and wilde Beasts, I count for none of these so that I may get Christ.*

1. He hath a spirit of discerning.

The Reasons grounded on Scripturall Truths for proving this Doctrine are 1. A renewed man is indued with a spirit of discerning things that differ, and the excellency of things is known by their difference from things inferiour and lesse excellent; The Spouse *Cant.* 5. 10. discerns her Beloved to be the chiefest amongst ten thousands. The renewed man *Matth.* 13. 44. is compared to a wise man, who amongst all other fields discerneth that field wherein the treasure is hid, he discerns that in no doctrine but in that of the Gospel, in no Society but that of the Church of God Christ is to be found, in whom are hid the treasures of wisdom and knowledge: he is compared *Mat.* 13. 45, 46. to the wise Merchant who amongst all other pearls discerns the one Pearl of goodly price, and sold all that he had, and bought it; The renewed man amongst all things desirable discerns Jesus Christ to be that one pearl of price, he esteems of nothing in comparison of him, and he is content to part from all things to get him, for as in the choice of the best among many good things there be four acts of our soul; 1. A comparing of one good thing with another, and weighing them in the balance of sound and uncorrupt reason, then there is a discerning, which of them is better, thereafter a high estimation of that which by the act of discerning is found to be best: And lastly after the act of estimation there is a choosing and embracing by our will and affections of that which is esteemed to be best; Take it in a familiar similitude, A rich man to whom are offered peeces of gold, whereof some are light, others are heavy: 1. He weighs all and compares

Four acts of the soul in choosing good

compares them one with another, then by weighing he discerns what is weighty and good, then after discerning esteems of that which he findes such, and in end accepts of it, and laieth it up in his treasure; So a renewed man taking the ballance of the Sanctuary; The Word of God weighs and compares the best things in this present world with the knowledge of Jesus Christ, then after comparing he discerns by the eye of faith, that all these things in comparison of the excellent knowledge of Jesus Christ are lighter then vanity, the solid substance of happinesse in the knowledge of Jesus weighs them all down: Thereafter having discerned the value of Christ, he esteems of him farre above all things; And in end after his high esteem of him, he chooseth him for his full portion; and as the rich man laieth up the weighty gold, so the renewed man laieth him up, and his words in his heart, as *Mary* did, rejoiceth in him as a hid treasure, and maketh use of him as a treasure by faith, supplication, and dependance on him in all wants spirituall or bodily.

That I may descend more particularly in this Point, I would have you consider, that a renewed man discerns from the Word of God and his own experience three great defects in the best things of this world. 1. He discerns their insufficiency to satisfie and fill the vast desires of mans heart, *Isa.* 55. 2. *Wherefore do ye spend your labour for that which satisfieth not? Eccl.* 5. 10. *He that loveth silver shall not be satisfied with silver, nor he that loveth abundance, with increase;* Things worldly cannot give rest to the conscience once awakened with the sense of guiltinesse and fear of wrath; all things worldly at such a time are but miserable comforters: *Belshazar* in his fearfull fit, *Dan.* 5. could not be quieted by all his plenty, nor attendance of his Nobles; *Creature-comfort without Christ comes not home to the conscience;* It is all but an outward plaister to the skinn, when the disease and pain is inward and in the noble parts; In the time of death, the things of the world cannot satisfie or comfort against the fear of Death, Judgement, and Hell, they are as but winter-brooks in Summer-time, they afford least refreshment when the thirst, pain, and necessity of refreshment is greatest: As a renewed man

Three defects in the things of this world.

1. They satisfie not.

discerns,

Joh. 4. 14. explained.

discerns from Gods Word the insufficiency of the best things of this world to satisfie the desires of his heart, So by the Word of God he discerns the sufficiency of the knowledge of Jesus Christ his Lord to satisfie all his desires, *Joh. 4. 14. Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a Well of water springing up unto eternal life,* which is not so to be understood as if the beginnings of grace, and of the saving knowledge of Jesus Christ did so satisfie the desires of a renewed man, that he should desire no more; but this water of life and graces flowing from the fulnesse of Christ (for so he expoundeth it, *Joh. 7. 39.*) quencheth our raging sinfull lusts, moderates and rectifies our lawfull worldly desires, and encreaseth our spirituall desires for more of Christ and of the graces of the Spirit: the sweet taste we finde of him in the streams of the Word and Sacraments encreaseth our desire to be at the fountain in heaven, where we shall see light in his light, and be satisfied with the fatnesse of his house, and with the rivers of his pleasures, *Psa. 36. 8.* then there will be no more desiring but a full delight, when the mariage of the Lamb shall be consummate, and he shall dwell with us and in us for ever: A renewed Christian discerns a sufficiency in Christ to make himself content in any condition of life, *Phil. 4. 11, 12, 13. I have learned in whatsoever estate I am, therewith to be content;* The Apostle learned it not at the feet of Gamaliel, among the Pharisees, but in the School of Jesus Christ; A sound Christian can abound, and yet even then learn from Christ to be humble; he can be abased, and endure want, and yet in his wants be thankfull for the hope of glory, and that great preferment to sit at the right hand of God, obtained for him by the humiliation of Jesus Christ his Lord? In the midst of wants he can be thankfull for any good things he enjoys, but specially for that he knoweth him *who was made poor to make us rich,* *2 Cor. 8. 9.* A renewed man discerns sufficiency in a known Mediator and Saviour, to quiet the conscience, he knoweth and beleeveth that of our Lord, *Joh. 3. 14. As Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up, that whosoever beleeveth in him should not perish but have everlasting*

lasting life; as those that were stung in the wilderness got ease by looking up: a look to him by faith will give some rest to the soul, *Psa. 34. 5. They looked unto him and were lightened, and their faces were not ashamed;* at the hour of death a beleever discerns great sufficiency in the knowledge of Jesus Christ, to pacifie and comfort his soul. The Captain of his salvation hath taken away the sting of death, *There is no condemnation to them that are in Christ Jesus,* *Rom. 8. 1.* by knowing him we know that he hath gone before us, that where he is we may be also; This he praied for, *Joh. 17. 14.* and we know he was heard alwaies of the Father; So when a Christian discerns the difference of the excellency and sufficiency of the knowledge of Jesus Christ, and that basenesse and insufficiency of all things worldly without him, he cannot but lay his count with the Apostle, *That all things are but losse in comparison of the excellent knowledge of Jesus Christ his Lord.*

Secondly, A renewed man discerns from Gods Word the uncertainty of the best things in this present world, *1 Tim. 6. 7. Charge them that are rich in this world that they trust not in uncertain riches,* for riches will take the wings of the morning and fly away: *Job* was the richest man in the East the one night, but before the next night the poorest. Honour is also uncertain, *Psa. 37. 35. I have seen the Wicked in great Power,* yet he passed away, and lo, he was not; yea, I sought him but he could not be found; whereas the riches of Christ as they are *unsearchable,* *Eph. 3. 8.* they cannot be at all conceived by an unrenewed man, and they are but in part conceived by a renewed man, so they are *durable* and certain riches and treasures in the heavens that fail not, whereto no thief approacheth, nor moth corrupteth, *Luk. 12. 33.* Therefore a wise Christian discerning the uncertainty of things worldly, and the certainty of unsearchable riches and matchless honor in a known Lord and Saviour, concludes that all is but losse in comparison of the excellent knowledge of Jesus Christ his Lord.

Thirdly, A renewed man discerns from Gods Word and daily experience that the best things in this world are common to the wicked as well as to the godly, *Psa. 17. 24. Thou filloest the bellies even of wicked men with thy hid treasure;*

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2.
The best
worldly things
uncertain.

3.
The best
worldly things
common.

these are belly-full but soul-starved; the rich glutton fares well, is clothed in purple, and hath full barns; So they have honour in the world, *Psa. 12.8. the vilest men are exalted, as the bramble amongst the Trees, Judg. 9.* but a renewed man discerns that the saving knowledge of Jesus Christ and spirituall favours are only bestowed upon the Elect, *Mat. 13.11. It is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given;* Therefore a wise Christian counts nothing of these common things in comparison of special favours, such as are the knowledge of Jesus Christ, Remission of sins, Adoption, and eternal life, which are given only to his own Children; and as he esteems most of them, so he praies for them above all things, *Psa. 106.4. Remember me O Lord, with the favour that thou bearest unto thy people, O visit me with thy salvation.*

Reason 2.
From his
main intention
for happiness.

The second Reason for proving that a renewed man esteems all things but losse in comparison of the excellent knowledge of Jesus Christ, is this, Because the main intentions and endeavours of a sound and wise Christian, are for obtaining happiness and eternal life; This was *Dauids one thing, Psa. 27.* a vehement repeated desire to behold the beauty of God; It was *Maries portion, and one thing to sit at Christs feet, and know him;* It was *Pauls one thing, to obtain the prize of his high calling;* Now a wise Christian discerns that the best things in this world cannot make a man happy; Many have been rich and honourable in the world, who are now in hell, and in extreame misery; therefore he doth as the woman that had an issue of blood, he presseth through all things worldly, he rests not on them, and hath no rest until he get a touch of Christ and vertue from him to stay the impetuous issue of his corruption; that though the fountain of indwelling corruption be not altogether dried up (which cannot be so long as we are absent in the body from the Lord, yet the force of it may be stopped; he dwelleth not (as in the time of his unregenerate estate) on the love and delight in sinne, but his delight is in the Law of God after the inner man, *Rom. 7.22.*

Reason 3:
From his prudentiall fear.

The third Reason for proving this doctrine, is from that prudentiall fear in the heart of a renewed man; he worketh out his

his salvation in fear and trembling; and blessed is the man who thus feareth alwaies, and is afraid of any thing that may be a snare to entangle him, or divert him from the way to true happiness. The Christian made wise to salvation discerns from Gods Word and manifold experience, that the best things in this present world have been baits and snares to many.

The young mans riches were a snare to him, and staid him as fetters from following Jesus Christ, *Mar. 10.22.* the Ecclesiastick History telleth us that many rich men in the time of *Valens* his Persecution denied the Christian faith for fear of confiscation of their goods; love of outward ease and peace was a snare to the *Scribe*; we read not that he followed the Lord after he had told him, *The Son of man hath not where to lay his head,* and yet (miserable man) it had been his happiness to have taken part of any lodging or entertainment with Christ, *Mat. 8.20.* The chief Rulers, *Joh. 12.42.* did not confesse Christ; their honour worldly and vain-glory was a snare to them, They loved the praise of men more then the praise of God: Therefore the wise and humble Christian fearing these things might be a snare to him, looketh upon them when he enjoyeth them, as a man affrighted at snares in his way, he counts them but losse in comparison of the knowledge of Jesus Christ, and if he want them he doth reverence the Lords wisdom and mercy in removing them.

The first Use of this Doctrine is for discovery of the vain presumption of many, who pretend much to the knowledge of Jesus Christ, and yet esteem highly of the things of the world, *Eze. 33.31. They sit before thee (saith the Lord concerning that fair-fashioned people to the Prophet) as my people, and they hear thy word, but they will not do them, for with their mouth they shew much love, but their heart goeth after their covetousnesse;* They did commend the preaching of the Prophet, but amended not their worldly mindednesse; It was well spoken by *Augustine* at a time when he heard his people commend his Sermon, *I tremble (said he) in the midst of your praises, these words of commendation are but flourishes and leaves, It is fruit that is required of you.*

Use 1.
Discovers presumption.

Augustine.

Use 2.
Warns and admonisheth.
Mischief from the esteem of worldly things

1.
2.

3.

4.

It serveth for *cantion and admonition*, Take heed that ye esteem not too highly of the things of this world; Because as your esteem is of them, so your care will be for them: a high esteem of them draweth with it an immoderate care to get them, a carking care to keep them, and a tormenting care to want them. 2. Such a care is a main hindrance to the bringing forth the fruits of the Gospel, *Luk. 8. 14.* as thorns draw away the sap of the earth from the good seed, and make it die and turn fruitless, so the thorny cares of this world draw away the strength of our affection from the Word, and draw it out on the things of the world, and so the Word becometh a dead letter to us and fruitlesse. 3. This immoderate esteem and care of the world hinders us from being heavenly-minded, *Luk. 21. 34.* Take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drinking, and cares of this life; The word rendred over-charged, signifieth in the Originall to be born down as with a burthen; as a man pressed with a heavy burthen cannot look up, but with great difficulty, and that for a very short time; So a worldly heart seldom or never looks to things above, or if it do, it is only in a flash: The burthen of thick clay in the heart (as *Hab. 2.* calleth it) pulleth it downwards. 4. This immoderate esteem and care of the world makes men unwilling to die; They are as hungry beasts with much repining drawn from the fat pastures, Therefore obey that, *Col. 3. 2.* Set your affections on things above, and not on things on the earth; and obey that of *1 Pet. 6. 7.* Cast all your care upon God, for he careth for you.

How worldly things may be esteemed well.

1.

2.

Obj. But may not a Christian esteem well of the good things of this world seeing they are Gods good gifts?

Ans. Ye may and should esteem of them; But with these cautions and limitations; 1. In a *subordination* to that greater esteem ye should have of things spirituall, esteem most of these heavenly and saving gifts that are more excellent and permanent; A faithful wife esteems well of her husbands honest servant, but in a subordination to her Lord and Husband; Esteem thou so of things worldly as subordinate to Jesus Christ and the work of grace. 2. Esteem of them *in relation to things*

things heavenly, as so many helps to raise thy heart to the estimation and desire of things above; let thy riches in this world raise up thy heart to a high esteem and fervent desire of these durable riches hid in Christ; Let thy worldly honour raise thy soul to the high esteem and desire of that unspeakable honour to sit at Gods right hand; *Old Jacob* esteemed much of the waggons and provision sent to him by *Joseph* out of *Egypt*, yet he dwelled not in these waggons, nor laid up that provision, but made present use of them to carry him to his *Joseph*; So esteem of those Love-tokens, but most of our *Joseph* that great Steward of grace and glory; Let all good things of this world carry thine heart along to Jesus Christ. 3. Use them with *moderation* and preparation of heart to part from them all rather than thou put away a good conscience, *Luk. 14. 28.* The wise builder counts all charges, and resolves to build his Tower upon any expence whatsoever; So thou must resolve to build upon Jesus Christ, cost what it will; whatever thou lovest on that Building, it will be all made up, and much more in the day of the restoring of all things.

The second thing considerable in the Apostles words is the high esteem the Apostle hath of the Knowledge of Jesus Christ; he esteems it excellent; The word signifieth *eminent in dignity*, *Rom. 13. 1.* and transcending the limits of humane capacity, *Phil. 4. 7.* Point 2.

The knowledge of Jesus Christ is an excellent knowledge; So thought Solomon, *Pro. 3. 13.* Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better then of silver, and the gain thereof then of fine gold; She is more precious then rubies, and all things thou canst desire, are not to be compared to her; he speaks of Jesus Christ the wisdom of the Father, of whom Solomon saith, *Pro. 8. 22.* The Lord possessed me in the beginning of his way before his works of old: yea, a greater then Solomon, our Lord himself commends this knowledge as most excellent and blessed, *Mat. 13. 16.* Blessed are your eyes, for they see, and your ears, for they hear; So thought this holy Apostle here, and *1 Cor. 2. 2.* I determined to know nothing but Christ and him crucified; Nothing so much as this, Nothing but, for this.

Wherein the excellency of the knowledge of Christ consists.

1.

The Authour.

Sciences and Professions are esteemed excellent from their Authours that have been men excellent in abilities for invention and judgement; Or from the subject and purpose whereof they treat: Or lastly, From the use they have amongst the children of men: In all these respects the knowledge of Jesus Christ is excellent, and excels all things, and the knowledge of all things. 1. The Authour of this Knowledge of Jesus Christ is *the infallible Spirit of God that cannot erre, nor leade into error*, as men have done who have been Authours of humane literature: whether we take the knowledge of Jesus Christ for *the outward means of knowledge*, to wit, the doctrine of the Gospel, or else for *an inward assent by faith in our understandings*, and the *approving and embracing* of revealed truths by love in our wills and affections; in both respects the holy Ghost is the authour of this *sacred knowledge*, 2 Pet. 1. 21. *Holy men of God spake as they were moved by the holy Ghost*. The Spirit of God is the *authour and prime cause* of our assent to, and love of revealed truths, Joh. 6. 45. *they shall be all taught of God*. 1 Joh. 2. 20. *ye have an Unction from the holy one, and ye know all things*; As some Unguents dissolve the Sloughs and Catarracts in our eyes, that after we may see what is before our eyes; So the holy Ghost by the illumination of our understandings removeth ignorance and unbelief, and makes us to beleieve what we hear revealed in the Word. 2. This knowledge is excellent in respect of the *subject*; Jesus Christ is the *principall subject* of the Gospel; the whole Gospel written by Prophets and Apostles is nothing but a large and plain Commentary on that Gospel-Text preached by God himself in Paradise, *The Seed of the Woman shall bruise the head of the Serpent*, an excellent subject: In his person *the brightness of the Fathers glory and expresse Image of his person*, Heb. 1. 3. *Excellent in his natures*; In his *divine nature* of infinite excellency, which the Angels admire and adore, but comprehend it not, for nothing can comprehend his infinite excellency but his own infinite wisdom: he is excellent in his *humane nature*, for even as man he received the Spirit not in measure, Joh. 3. 34. *Excellent in his Offices*; an excellent Prophet not only able to teach the Will of God (the which other Prophets

2.

The subject excellent in his

1. Person.

2. Natures.

3. Offices.

Prophets did also) but in this he excelled all the Prophets, that he made his hearers capable of what he taught; Other Prophets could give the lesson, but could not give ingenie and capacity to their hearers; Our great and excellent Prophet opened *their understandings*, Luk. 24. 45. and *the heart of Lydia to attend the things that were spoken*, Act. 16. 14. A great and excellent High Priest, a Priest not only without blame before the world (as was Zacharias the Priest, Luk. 2.) but without spot before God; Such was never any Priest but he: *Excellent in his offering*; Other Priests offered Lambs, Bulls and Goats, but he offered up himself, he was both Priest and offering; *Excellent in the vertue and efficacy of his Sacrifice*; The Legall Sacrifices could not take away sin, there was no intrinsecall vertue in them to that effect, all was in relation to him *who is the Lamb of God that taketh away the sins of the world*, whose offering was of an intrinsecall and excellent vertue to purge away our sins, and reconcile God to us; As our High-Priest is excellent in his oblation once performed for us, So is he *excellent in his Intercession*; and the application of the merit of his offering, the peace made and purchased by his oblation on the Crosse, he preserves and perpetuates by his intercession; And the application of the merit of his offering, Rom. 8. 34, 35. And *Excellent is our Lord in his Kingly Office*, earthly Kings may conquer and subdue the outward man, but our King conquers and subdues the inner man; he subdues by his invincible grace the understanding to assent, and the will and affections to approve and embrace his acceptable will, Psa. 110. 3. *Thy people shall be willing in the day of thy Power*; he touched the heart of *Zachens* the Extortioner, and of *Matthew* the Publican; Our King of Saints (as he is called Rev. 15. 3.) is *Excellent in power* and might to execute his Laws amongst his Subjects; Earthly Kings may give Laws yet cannot make their subjects willing to obey their Laws, but he writes by the finger of the Spirit his Laws in the heart, and causeth his people to walk in his Statutes, Ezek. 36. 26, 27. *Excellent in protecting his people*; Earthly Kings may protect their Subjects from bodily harm; yet from spirituall dangers, which are the greatest, they can neither protect themselves nor others.

others, but our excellent King protects not only from the one, but from the other also; the gates of hell shall not prevail against his people: *Paul* was protected by a supply of grace against the Messenger of Satan, 2 Cor. 12. Excellent for rewarding and advancing to honour all his Subjects; Earthly Kings though never so willing have not enough to give all their Subjects, but our excellent King rewards all his Subjects, he hath a crown of immortall glory, a Kingdom and an eternall house sufficient to receive and entertain with full and everlasting refreshment all his people, Job. 6. 40. *This is the will of him that sent me, that every one who seeth the Son and beleeveth on him, should have eternal life, and I will raise him up at the last day: what shall I say of his excellency? It is a mystery that time cannot, but eternity will unfold unto us; When upon the report of his excellency in the Word, our souls do advance in our journey to heaven, as the Queen of Sheba upon the report of Solomons magnificence repaired to his Court, when we shall see our Lord and King on his throne; We shall say as that Queen 1 King. It was a true report that I heard in my own Land, and behold, the half was not told me, thy wisdom and prosperity exceedeth the fame which I heard.*

3.
The Use.

3. The Knowledge of Jesus Christ is Excellent in respect of use: other knowledge may enable a man for the things of this life, but the Knowledge of Jesus Christ maketh a man wise to salvation, though a man had as much Knowledge natural and moral, as *Solomon* had, yet if he know not and esteem not of Jesus Christ, he and his Knowledge will both perish for ever, but the Knowledge of Jesus Christ leadeth a man to his righteousness, who is the one Mediatour, and to salvation therein, Isa. 53. 11. *By his Knowledge shall my righteous Servant justify many: The Knowledge of Jesus Christ ordereth the whole man, and setteth all right; It giveth light to the understanding; They are light in the Lord, Eph. 5. 8. The Knowledge of our Lord by a commanded act worketh love in the will; as soon as we know him in his excellency, we cannot, we will not but love him, Cant. 5. 4. My Beloved put in his hand by the hole in the door, and my bowels were moved for him; This Knowledge and heavenly light when it breaks into*

in

our souls, it both enlightens the understanding, and moves our affections. This light and knowledge of Jesus Christ quieteth our unruly affections, which are like to unruly children in the dark, but are put to silence when the Father cometh into the house with light in his hand. The knowledge attained in the Sanctuary concerning the end of wicked mens prosperity, did quiet the fretting motions in *Asaphs* heart at their prosperity, Psa. 73. 17. This knowledge rectifies the affections, it sheweth to them what they should mourn for most, even their sins that crucified this known Lord of glory; what they should fear most, even this known Lord, to whom the Father hath committed all power in heaven and earth; whereon their care and desire should be most set, even on this, to please him who is their known Lord and Husband.

This Doctrine serveth first to reprove some who would be thought the great wits in their time, spending much time and labour in the knowledge and study of other things, but little or no time in this divine study of the excellent Knowledge of Jesus Christ. Let none think I disapprove humane literature, and the study thereof; No, we know it is reckoned up as a favour of divine Providence, that *Moses* was taught the wisdom of the Egyptians; *Solomon* had much naturall knowledge of Beasts, Fowls, Trees, and Herbs, 1 King. 4. *Paul* was versed in the Greek Poets, as *Aratus*, Act. 17. 28. as the Poet *Menander*, 1 Cor. 15. 33. and the Poet *Epimenides*, Tit. 1. 12. the ancient and holy Fathers in the Primitive Church compared the study of humane literature and philosophy to *Hagar* that should be an handmaid subservient to the study of Divinity; they compared it to the *curser die* that prepares the cloth for a richer and deeper die: To the *Jewels and Stuff* borrowed by the *Israelites* from the Egyptians, and afterward applied to good use in the Tabernacle; And some compared it to the tools and instruments that hewed and prepared the stones in the Mount for building the Temple of Jerusalem, but the noise of these Instruments was not heard within the Temple it self: So humane literature is of very good use to prepare for this sacred study; The noise of School-terms would be heard in Schools and Colledges, but sparingly used in preaching to the

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people;

Use 1.
Reproves
1. Neg-
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knowledge.
Humane
Learning
commendable.

people; There fore I speak this only to the reproof of those men who spend little or no time in private on the study of the knowledge of Jesus Christ our Lord; One sentence of sacred Scripture when we are lying on our death-bed will give more comfort then all the morall sentences of *Seneca* and *Plutarch*; Nothing then will comfort a dying body and a fainting soul but a word from God; I say to such men who spend all their time in the study of humane knowledge, and neglect this excellent knowledge; I say to them as our Lord said to the Pharisees, *This ought ye to do, and not to leave the other undone, Mat. 23. 23.*

2. Profaners of the Sabbath.

2. It serveth to reprove many *Profaners of the holy Sabbath*, who will not rest from their own works, and come to wait on the publike means of this excellent knowledge; this is a sure evidence they esteem it not excellent; Earthly Fathers are much displeased with their Children if they absent themselves from School, and play away the hours appointed for their instruction, and men think it a light matter to provoke their heavenly Father by sinning away that time which might and should be employed in the study of the excellent knowledge of Jesus Christ; It was but an heathenish and impious speech of *Seneca*, that the Jews lost the seventh part of their time and age, Because they rested each seventh day from their ordinary labours; No, our time bestowed on the means of the excellent knowledge of Jesus Christ, is not lost but gained; thereby a blessing from God is gotten to our other hours and civil employments: *Jacob* went up with his family to worship at *Bethel*, and God restrained his enemies from pursuing him, *Gen. 35. 5.* the Lord promiseth the blessing of prosperity to them who do not their own works on the Sabbath, but call it a delight, *Isa. 58. 13, 14.* holy duties hinder us not, but advance our other employments, as a bait to a hungry horse by the way, as oyling the wheels of the Chariots do not hinder but further men in their journeys; On the contrary, the contempt or neglect of the Sabbath and publike means of knowledge and worship, is severely punished of God, *Lev. 26. 35. Jer. 17. 27.*

This Doctrine serveth for a ground of Exhortation; Seeing this

this knowledge is so excellent, Let your main study be (as it was *Pauls*, *1 Cor. 2.*) to know *Jesus Christ* and him crucified; And because we are like young children that must be allured to School at first, until they come to age and understanding, then when they know the good of it, they go willingly, therefore take these motives to stir you up to seek after the knowledge of Jesus Christ. 1. Consider the necessity of this knowledge, *Joh. 17. 3. This is life eternall that they might know thee the only true God, and whom thou hast sent Jesus Christ*; There is no coming to eternall life without it; we must know him in part before we can know him fully; We must be Infants in the state of grace, before we can attain the perfect measure of the man of God in Christ Jesus; It is not possible for any to become a grown man that was not an infant; The knowledge of Jesus Christ in this life as it is revealed in the Word, is the Infancy of that glorious and immediate knowledge in heaven by vision; And it is known children begin in Schools at their rudiments, and are not at first advanced to the highest classe; be not deceived ye cannot be promoted to that high classe of Angels and souls of just men to behold the Fathers face, to see him as he is, if ye do not begin at the rudiments here, and study to know him as he hath been pleased to reveal himself in the Word; Consider that the knowledge of *Jesus Christ* is a fundamentall grace, Thou must know him before thou can love him, for love is of a known good; Thou must know him before thou can beleve in him, for Faith is in a known Saviour; Thou must know him before thou can obey him, for obedience is to a known Lord; Thou must know him before thou can pray right to him, for prayer is to a known God in the name of a known Mediator, *Joh. 4. 10.* The Samaritan woman could not ask till she first knew him.

Exhorts to study the knowledge of Christ.

Motives.
1. Necessity.

2. This knowledge of Jesus Christ is very profitable, it maketh the soul that knows him content in every condition of life, *Phil. 4. 11.* in the original language it is, *I am instructed in the mystery of contentation*; Contentation is a mystery unknown to us until we first know Jesus Christ; A dish of green herbs in peace, in a known Saviour, is good entertainment; *Daniel* his pottage, with this, makes his soul fat and his countenance clear-

2. Profitableness.

A.C. 5.41.

full; *Zachary* after he knew Christ had more content in the remainder, after he had given the half of his goods to the poor, and after he had restored four-fold to those he had wronged, then he had of all his substance before; A known Saviour brings along to the soul a mystery of contentation known only to the soul that knows him; It is he only who teacheth the art of contentation: This known Lord made the Apostles to rejoice when they were beaten; they were more affected with the comfort from the knowledge of Jesus Christ their Lord, then with the sense of painful and ignominious stripes: The Knowledge of Jesus made *Paul* and *Silas* to sing in the dungeon, *Act. 16. 25.* this knowledge hath light in the hour of darknesse; The soul that knoweth him looketh to his satisfaction, and to the merit of his sufferings; when he seeth the curse of our crosses taken away by his cursed death; and beleeveeth that the curse which is the soul of sufferings, is taken away by him; he is therefore contented to bear any crosse; he knoweth now that crosses are a medicine for preservation, but not poyson for destruction; he knoweth there is no dreg of wrath in the cup of affliction; The soul that knoweth him looketh to that great salvation purchased by his merits, and in the midst of all his troubles rejoiceth in the hope of that eternall rest which will succeed to these momentaneous troubles, *Rom. 5. 2.* the soul knowing him looketh to his example of patience in submitting to the will of his Father, of meeknesse toward his enemies, and therefore studieth to be conform to his known Lord in his submission, *Job 18. 11.* In meeknesse, *1 Pet. 2. 22.* in doing good for evil; he healed *Malchus* his ear, and praied for his persecutors; Shall a poor servant be discontent when he considereth he is not so ill used as his master? know we not that we must drink of his cup of affliction here, if we would drink of his cup of salvation in heaven? and therefore the knowledge of him as our perfit patern, and of a necessity to be in some measure conform to him, makes us contented in all our afflictions.

3. Pleasantness

3. It is a pleasant study and knowledge, many things are profitable in the end which are not pleasant for the present time,

as

as sharp medicines, and we know that afflictions are spirituall medicines, not joyous for the time; Many things are pleasant for the time but in the end are hurtfull, as the deceitfull pleasures of sinne: But the knowledge of Jesus Christ is both profitable and pleasant: One glimpse of this knowledge made the two Disciples (*Luk. 24.*) hearts to burn within them; The Eunuch knowing but a little of him went away rejoicing. *Act. 8.* we hear nothing of his joy, until he first heard of him in that place of Scripture expounded to him of Jesus Christ by the Evangelist *Philip*. Variety of most excellent purpose makes a study pleasant, in Christ there is a great Volume of grace and glory to be known; And the more a man knoweth of him, both desire and light will encrease; Try it and then your own experience will make you subscribe to this doctrine; The Lord saith to those that are not yet acquainted with him, as he saith to another purpose, *Mal. 3. 10.* Prove me now; Endeavour to know this Lord, and then from experience ye will cry out as *Psa. 34. 8.* O taste and see that the Lord is good; Many honest-hearted *Nathanaels* do desire this joy flowing from the knowledge of Jesus Christ, but for want of experience (as *Nathanael* had his own doubts before his familiar acquaintance with Christ) they doubt yet of that joy: I say to them, as *Philip* to *Nathanael*, *Joh. 1. 46.* Come and see, after that thou hast known him and felt the sweet smell of his ointments, then wilt thou say to me as the men of *Samaria*, *Joh. 4. 42.* Now we beleeve not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ the Saviour of the World.

4. It is a permanent and an abiding knowledge; *Peter* had a pleasant sight in the Mount when he saw Christ transfigured, but it was not permanent, a cloud intervened and took away the sight; It is not so here, this knowledge of Christ abides in the soul, and goeth with it to heaven: At death when things civill and naturall will be forgotten, and then be as far from our understandings and hearts as from our eyes, when that silver cord will be broken; Yet the Knowledge of Jesus Christ our Lord will remain; *Paul* in his resolution for death saith, I know him whom I have beleeved,

H 3.

2. Tim.

2 Tim. 1. 12. It is true, the means of our knowledge here will fail; *Propheying will cease*, 1 Cor. 13. when the house is compleated the Scaffolding is removed, but the knowledge it self will not cease, after death it is perfected; *To know in part will be done away*, 1 Cor. 13. imperfection in knowledge will be done away, but that part and measure we have here of the knowledge of Christ is not done away, but the foundation of knowledge begun in this life is perfected in heaven, Rev. 22. 5. *There shall be no night there, and they need no candle, neither light of the Sunne, for the Lord God giveth them light, and they shall reign for ever and ever.*

Means of
Knowledge.

After ye have heard of these motives that should allure you to the School of Christ, it may be ye will, as ye should, say, Shew us the means whereby we may attain that excellent knowledge of Jesus Christ: I answer as our Lord did to the Lawyer, Mark 12. 34. *Ye are not farre from the Kingdom of heaven*, if ye enquire after the means in the truth of your heart, to know them and conscienciously to use them, for our compassionate great Prophet and Teacher pitieth dulnesse, where he seeth Willingnesse. The Apostle themselves Luke 24. were slow of conception, yet willing to learn, and our Lord pardoned their slownesse, and opened their understandings. The means to attain this knowledge are 1. to be humbled in secret before God in the sense of thy own ignorance of mis-spending precious time, and neglecting many precious opportunities of instruction; It may be laid to the charge of each one of us at one time or other of our life, which was the great sinne of Ephraim, Hos. 8. 12. *I have written unto him the great things of my Law, but they were counted as a strange thing*: Our Lord humbleth the Church of Laodicea by convincing her of blindenesse; Then he invites her to come to him for eye-salve that she may see, Rev. 3. 17, 18. *He will teach the humble his waies*, Psa. 25. 9. how much of our time is lost in doing nothing, how much of it is slumbered over, how much mispent in doing things unnecessary; But alas the far greater part of our time is consumed in doing evil, therefore great cause have we to be humbled when we look back to time past.

1. Be humbled
for ignorance.

2. Be docible.

2. Labour for a meek and docil spirit, that frets not at the Lords

Lords instruction and correction, though it be hard to flesh and bloud, *such a spirit* will not in a secret murmuring contradict their great Doctor Jesus Christ, but will be ready in all meeknesse to obey his will, and in every occurrent submit to his wise Providence; *such a spirit* will be pliable to beleieve his Promises though they seem contrary to sense and reason, for in our obedience we must subdue our corrupt and finching affections, and in our beleieving his promises we must endeavour to subdue the contradictions of sense and reason; Consider that weighty sentence of our Lord, which is a sentence set over his School-door, that all may reade it in the entry, Luk. 18. 17. *Whosoever shall not receive the kingdom of God as a little childe, shall in no wise enter therein*; ye know, little children are humble, meek, and docil, 1 Pet. 2. 1. *laying aside all malice, as new born Babes desire the sincere milk of the Word*; as a canker hinders bodily growth; the bilious and fretting humour eats more then meat can feed, so where malice and inordinate affections reign, the Word profiteth not.

3. Wait diligently on the means of sound and saving knowledge, as hearing and reading the good Word of God; Lydia waited on in hearing, and the Lord opened her heart, Act. 16. The Eunuch used reading, Act. 8. and the Lord instructed him in the knowledge of Jesus Christ, he blesteth the diligent; If thou wait on God in a conscientious use of the means, thou shalt get as much knowledge as may save thy soul. Prov. 2. 3, 4, 5.

3. Wait on the means.

4. Pray to the Father of Lights: Paul may plant and Apollos may water, but God only giveth the encrease; Paul preacheth the word to Lydia, but God alone opened her heart: Ministers may knock at thine heart with the outward call of the Word, but it is the Lord only who hath the Key of David, to open thy heart; Therefore by prayer seek of God a blessing to thine hearing, reading, or conference: Pray for these four things as David did, Psa. 119. 33. *Lord teach me*, that is, first the gift of Knowledge: But what availeth it to shew the way to a blinde man? Next pray for the gift of discerning the right way in a time of many by-waies: Pray as David there, Lord give

4. Pray.

give me understanding: It is not enough to discern the right way if thou choose it not to walk in it, for it is better that thou hadst never known the way of truth, then after knowledge and discerning to forsake it, 2 Pet. 2.21. Therefore pray also with David, Psa. 119.36. *Incline my heart unto thy Testimonies*: Lastly, It is not enough that God teach us by the Word, that he give us inward light and understanding, and that he incline our hearts: As it is not sufficient to make young children walk, that they have life and a locomotive faculty, but one must attend them and direct them in all their steps; so it is not enough that thou have the new life infused into thee by light in thine understanding, and by love in thy will, and that thine heart is well set, but thou must be led by a special assisting grace directing thee for every good word and work, and therefore pray with David, Psa. 119.35. *Make me to go in the path of thy Commandments*: and in thy prayer for strengthening thy faith, lay out before the Lord his own promise, Ezek. 36.27.

5. Walk according to knowledge.

5. That thy beginning of knowledge may be blessed of God and encreased, be careful to walk according to thy knowledge, Psa. 119.100. God gave to David encrease of knowledge because he put his knowledge into practise; As a Merchant perceiving his Apprentice to improve a little stock well to the best advantage, he intrusteth him with more, so the Lord encreaseth the small beginnings of knowledge in all those who endeavour the same to his glory, to the well ordering of their own life, and to the edification of others by good example, according to his promise, Mat. 13.12. *Who-so-ever hath, to him shall be given.*

Use 3.
For Triall.
Signs of saving knowledge. It is

This Doctrine serveth for Triall, Seeing this Knowledge is so excellent, ye should examine your selves, if ye have in some measure attained to this excellent knowledge; It hath some signs wherby it may be discerned from any other knowledge in respect of the effects of it.

1. Humbling.

1. This excellent knowledge of Jesus Christ is an humbling knowledge, Zech. 12.10. *They shall look upon him whom they have pierced, and they shall mourn* in seeing and knowing him to be our Saviour, we also see that without him we were lost for

for ever; and this humbleth us, we know him to be our Surety exposed to shame and inexpressible pains for our debt, and in knowing this we are humbled, and say as the convert thief, *We deserve to suffer things worthy of that we have done, but he had done nothing amisse*: In knowing his blood to be shed for cleansing our souls, we see our filthinesse that could not be purged away but by the precious blood of the Lamb of God, And should not this humble us? A sound Christian the more he knoweth of Christ is ever the more humble: That rare Centurion, Mat. 8. a humble servant to Jesus Christ, and a kinde Master to his sick Servant, is humbled with the knowledge of Jesus Christ: *I am not worthy* (saith he) *that thou shouldst come under my roof*: The more Peter knoweth of him by the draught of Fishes, Luk. 5. he is the more humbled; *Depart from me* (saith he) *I am a sinfull man*: Paul so soon as he knows him becomes a very humble man; *I am* (saith he) *the least of Saints*: 1 Cor. 15.8,9. *and the chief of sinners*, 1 Tim. 1.15. Not only do our sinnes humble us which in knowing Christ crucified we behold as the nails that pierced him, but also the love of this known Lord doth humble us yet more and more, his love melteth the stony heart; when we know that the Sonne of God the righteous one did suffer such pain that we neither can conceive nor expresse, and that not for friends but for us who were enemies, this thought of unmatchable love will humble us; It humbled Mary Magdalene, Luke 7. his love pierced her heart, and made way for a current of tears. The Prodigall Sonne was humbled with the sense of his sinne and misery, yet nothing so much humbled him as the consideration of his Fathers love. An undutifull wife that hath run away after strange lovers, if she be received home again; not only is she humbled with the sense of her former lewd miscarriages, but much more by the love of her husband receiving her home, and speaking kindly to her; each kinde word makes her humble and ashamed. So after Christ our Lord and husband hath received us into a communion with himself, though we have been as Israel, Jer. 3.1. the thoughts of such love doth humble our hearts, his gracious and kinde suiting of us in the Gospel do pierce

and humble our souls, that we begin to be sick of his love, and nothing but himself can satisfie our longing souls.

2. Transforming.

A second sign of this excellent knowledge, *It is a transforming knowledge, 2 Cor. 3. 18. We all with open face beholding as in a glasse the glory of the Lord, are changed into the same image.* The beleeving soul beholding Christ Jesus in the glasse of the Gospel, sets him before it as a Painter doth the man, whose pourtraict he draweth; sometime he draweth, and sometime he amends something amisse in the former draughts; so if after the knowledge thou hast of Christ thou setst him before thee for thy example in holinesse, patience, meeknesse, &c. and labourst to amend defects by looking to him and endeavouring daily to grow in a conformity to him; This is a sure evidencethy knowledge is that excellent special and saving knowledge, but where this transforming is not, though a man could discourse to the admiration of others, it is all but the fleeting of the brain, it hath not pierced to the heart; for sound knowledge will appear in a life conformable in some measure to the will and example of that excellent known Lord.

3. Obscuring all humane knowledge.

3. This excellent Knowledge with the splendour of it *obscureth all things worldly and all humane knowledge.* The Apostle here so soon as he attained this excellent Knowledge, thinks all things and the knowledge of them but losse and dung in the comparison of it, as the Sun-rising obscureth the light of the Starres by the brightnesse of his beams, so the Knowledge of Jesus Christ in a soul enlightened by the beams of his Spirit, esteems all Knowledge humane but darknesse in comparison of that light of the Sun of righteounesse.

4. Rejoycing.

4. It is a rejoycing Knowledge. *Abraham saw my day (saith our Lord, Joh. 8. 56.) and rejoyced.* The sight of Christ to a beleever is both a humbling and rejoycing sight; It humbleth us to know the cause of his death, *He was wounded for our transgressions, but it rejoyceth us to know the end and effect of his death; By his stripes we are healed.* It is a rejoycing Knowledge for a debtor drowned in debt and not able to satisfie, to know of a Surety; for a filthy Leper to know of a Physician who both can and will cure him, for a person arraigned to know of an Advocate, who will both pleade and win

win the cause, for one pursued by a potent and irresistible enemy, to know of a Mediator who both is able and willing to make his peace: In knowing Christ we know him to be the Surety of the New Covenant, Heb. 9. 15. and we rejoyce that he who knew no sinne was made sinne for us, that we might be made the righteounesse of God in him, 2 Cor. 5. 21. In knowing him we know him to be that branch of righteounesse who healeth the Nations, Jer. 23. 5, 6. Rev. 22. 2. and therefore I have cause to rejoyce that he came to heal such souls, Mat. 9. 12. In knowing him we know him to be the poor afflicted souls Advocate, and therefore we rejoyce in that 1 Joh. 2. 12. If any man sinne we have an Advocate with the Father, Jesus Christ the Just, in knowing him we know him to be the one Mediator betwixt God and man, 2 Tim. 2. 5. and therefore we rejoyce in that, Heb. 7. 25. *He is able to save to the uttermost them that come unto God by him.* Be not discouraged for this that the more thou knowest him thy heart is the sorer for thy sinnes; I should suspect justly thy knowledge to be but common, and not that speciall saving knowledge, if it were otherwise with thee, thou hast matter of joy from such a sorrow: I confesse sinne is never matter of joy but of sorrow, yet it is most true that sorrow for sin is secret matter of spirituall joy.

5. It is a communicative Knowledge, after thou hast known him, thy love and zeal to his honour will be such, that thou wouldst have all men to know him and praise him, Psa. 34. 4. I sought the Lord and he heard me, from his own experience of a known Lord and Saviour in time of tronble, he invites others, ver. 11. *Come hearken unto me and I will teach you the fear of the Lord, Psa. 66. 16. Come and hear all ye that fear the Lord, and I will declare what he hath done for my soul: Andrew having known Christ brought his brother Peter to him; Philip brought Nathaniel Joh. 1. and the woman of Samaria brought her Fellow-Citizens to Christ, Joh. 4. Masters of Families and Parents should evidence their own acquaintance with this excellent Knowledge of Jesus Christ, by their care to bring their family and children to the same; Abraham taught his Family after him, and for this God revealed more unto him, Ge. 18. 19.*

5. Communicative.

Full breasts if they be not sucked, in the end become dry: Eunice and Lois did breed their Son Timothy in the Scriptures. 2 Tim. 1. 5.

Use 4.
It comforts.

It serveth for comfort to all Christians afflicted in their outward condition in the world, remember in all thy wants of outward comforts, that the excellent knowledge of Jesus Christ excelleth farre all things in this present world; Thy wants or losses are not comparable to that excellent knowledge God of his rich and free-grace bestowed upon thee, Isa. 30. 20. *Though the Lord give unto you the bread of adversity and the water of affliction, yet shall not thy Teachers be removed into a corner any more:* The Heathen Cato would have none to teach his Sonne but himself, he said, Instruction was such a benefit that he would have his Sonne beholding for it to none but to himself; and how great a benefit then shouldst thou esteem it, to be instructed in the saving knowledge of Jesus Christ: As it is sinfull security to be sensible of bodily wants, and in the mean time senselesse of spirituall wants, So it is a sinful infirmity even in the godly to take notice of their bodily or spiritpall wants, and to have no sense of spirituall abundance in Jesus Christ; as thou maist and shouldst have sense of wants to humble thee and to draw thee to the Throne of grace for comfort and supplies, so it is thy duty to consider what thou hast already received, and what thou dost also expect from him, that thou maist be thankfull, and depend upon him for more: The childe of God even in his lowest estate wants never matter of praise to God for some spirituall good he hath for the present, and for the hope of much more. Our complaints to God for wants would be ever mixed with praise for the riches of his bounty in any good we enjoy: self-love is all in complaining and murmuring, but our love to God joyneth praises with complaints, Psa. 13. 1. *How long wilt thou forget me?* there is a heavy complaint, but ver. 6. *I will sing unto the Lord because he hath dealt bountifully with me,* there is praise.

The third Point considerable in the Text, is, the Apostles Application of his knowledge of Christ; he saith not in a generall, The Knowledge of Jesus Christ the Lord, but *my Lord.*

A

A sound convert who esteems highly of the Knowledge of Doct. *Jesus Christ hath no rest in his soul until he apply him,* and A sound convert applies Christ. *bring him home to dwell in his heart by faith, as his own proper and chief good, as his own Lord and Saviour. But before I confirm this doctrine from holy Scripture, it is very needfull I explain what it is to apply Christ; This application of Christ is expressed in holy Scripture by divers terms. 1. It is called a receiving of Jesus Christ with mercy and salvation in him, as a man receiving gladly into his house his Surety, and with him a discharge of the debt due by himself to the creditor, Joh. 1. 12. As many as received him, to them he gave power to become the Sons of God, even to them that beleeve on his Name: To receive him and beleeve on his Name is both one: Lydia Act. 16. 15. after she was baptized, in a kinde and holy violence constrained the Apostle to come to her house and to abide there; So a soul esteeming highly of Christ, in a holy violence of faith laieth hold on him, and will not want him; Such violence taketh the Kingdom of heaven, Mat. 11. 12. this violent faith breaketh through all in the way until it touch Christ: ye may see it in that Cananitish woman, Mat. 15. neither his silent nor rough answer hinders her to come to him, Faith will not rest on a Nay, saying, it must and will have Christ. 2. This application is called an embracing, Heb. 11. 15. they were persuaded, and embraced the Promises, as one embraceth with both arms a known dear Friend; So the soul knowing Jesus Christ embraceth him with both the arms of the soul with faith in the understanding adhering to the promise, and love in the heart delighting in Christ, in whom all the promises are yea and amen; It is like to the mutuall embracing of Jacob and Joseph; we embrace our Lord by faith, and he embraceth us and our faith by his spirit, which holdeth all fast, Phil. 3. 12. 3. This application is expressed in borrowed terms in eating his flesh and drinking his bloud, Joh. 6. as hungry men apply their food for refreshing and prelerving their body, so a Beleever maketh use of Christ the food of life for his spirituall refreshment. 4. It is called a putting on of the Lord Jesus Christ, Rom. 13. 13. as naked men put on garments for ornament and defence from the cold, so a poor*

I 3

soul

What it is to apply Christ.
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4.

soul quaking under the sense of unrighteousnesse, and of Gods wrath against their sins from sense of shame and pain in conscience, do draw to themselves by faith the garment of Christs righteousness, both to adorn and cover them from the tempest of wrath.

Doctrine proved.

Having thus explained what is meant by the application of Christ, I proceed to confirm the doctrine, that A Soul esteeming highly of Jesus Christ resteth not on generals, but endeavoureth to bring home Christ to their own use, *Can. 2. 10.* so soon as she hears and discerns the voice of her Beloved, then *ver. 16.* she applies, *My Beloved is mine and I am his:* And *ch. 3, 4.* *I held him and would not let him go,* *Joh. 20. 28.* So soon as Thomas discerned him by his wounds, he crieth out and applieth *My Lord and My God;* So Paul applieth *Gal. 2. 20.* *I live by the faith of the Sonne of God, who loved me and gave himself for me:* A soul discerning Christ and his excellent worth, receiveth him willingly: The Apostles in the lake, *Joh. 6.* were affrighted until they discerned him by his word of comfort, *It is I, be not afraid;* then immediatly they received him willingly, and incontinent were at the land, so an affrighted soul discerning his comfortable invitations to all weary and burthened souls, receiveth him willingly; then are they at some rest, which a soul will never attain until first they receive him willingly.

Use 1.
Reproves such as claim interest in Christ, and esteem him not.

This Doctrine serveth to reprove many presumptuous Professors, who claim a speciall interest in Jesus Christ, and call him their Lord, whom yet they have never discerned and esteemed above all things. Be not deceived by your own self-flatteries. True application hath ever an high esteem of Christ going before as an Usher making way for his Lord; Those who esteem more of the things of this world then of the excellent knowledge of him and his Gospel, all their fancied application is but a mis-application; it is but a false conception, for Christ is not yet formed in them; As he would not eat the Passeeover but in an upper room, so he will not lodge in any soul but where he hath the highest place in the affection and estimation; What shall I say of the loose prophane liver, who applieth his heart to his beastly lusts, and yet will presume to say

say Christ is his Lord. There is no Communion betwixt light and darknesse, between Christ and Belial; Such men remaining in that sinful condition may and should apply the threatnings of God to their soul, that they may repent and turn by faith to Christ; If they continue in such presumption, pretending to Christ and his benefits, and yet will not serve the Lord, but fulfill their own will in the lusts thereof; It will be with them at that time when God awakes their conscience, as it is said, *Isa. 29. 8.* *It shall be as when a hungry man dreameth that he eateth, but he awaketh and his soul is empty; Or when as a thirsty man dreameth that he drinketh, but he awaketh, and behold he is faint.*

It serveth to stir you up after the holy Apostles example, to apply Jesus Christ for your own speciall use and comfort; He is that Bread of Life, but nourisheth us not till he be applied by an act of speciall faith: his righteousness is a garment, but covers us not if it be not applied; his blood is a Sovereign medicine to sick souls, but it must be applied.

Obj. What means shall we use that we may get Christ applied?

Ans. 1. Labour to know the necessity thou hast of him, the hungry man draweth bread to him, and the naked man a garment, consider without him thou art lost for ever; There is no Name whereby thou canst be saved, but the name of Jesus.

2. Labour to know and study well his sufficiency to help thy spirituall wants and necessities; he is full of grace and glory, His blood purgeth from all unrighteousnesse, *1 Joh. 1. 7.* sinne cannot so defile the conscience but there is vertue in his precious blood to purge out the filth and stain of sinne, he is that fountain opened to the house of David to purge from sin and uncleannesse, *Zec. 13. 1.* both from originall corruption which is the marriage, and from actuall sins which are the after-birth of original corruption; the hamorrhoyse woman in confidence of his sufficiency drew near; *If I may but touch his garment (saith she) I shall be whole.*

3. Consider Christs willingness to accept thee, *Joh. 6. 37.* *Him that cometh unto me I will in no wise cast out;* he made the labourers welcome who came not to work in the Vineyard until

Use 2.
Exhorts to make speciall application of Christ.

Quest.

Ans.
Means to apply Christ.

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3.

until the eleventh hour; he did not upbraid the Prodigall for his former miscarriages, when he saw him penitent. The elder brother did that: Men like to our selves remember and cast up former iniquities, but our Lord forgets these, and looks to present repentance; *by-past sins harms us not when they please us not*; Our Lord upbraided not *Mary Magdalene* though she had been a notorious sinner; He is well pleased that she toucht him: A penitent sinner may come with confidence to him: He defends sinne in no person, but repentance in all, whatsoever they have been in former times. Consider our Lord is willing that thou apply him, and lay claim to him; he crieth, *Open to me my Beloved*: and *Rev. 3.20. Behold, I stand at the door, If any man will hear my voice, and open, I will come in*: he suiteth thee to be his Spouse, and when he suits thou shouldst consent and apply. It is true, there is no worth in us, but be not insolent in this to seek worth in thy self, remember his offer is out of free-love from his gracious dignation, and not from any dignity in us; Our free loving husband loveth us to adorn us, and not because we are adorned of our selves, *Ezek. 16.6. I saw thee polluted in thy bloud, yet ver. 8. When I looked upon thee thy time was a time of love*; O good God, when men would loath, that is the time of loving us to our God full of free-love and over-flowing in Compassions!

Use 3.
Examines
whether ap-
plication be
true.

For examination, *whether thy application of Christ be true and reall, or only verball*, and a mis-application from self-flattery. 1. Try from some *previous dispositions* wrought in the soul before true application, to wit, a sense of sin and wearinesse under it as a burthen unsupportable; Not only the guiltinesse of sin but the uncleannesse of it is a heavy burthen to thy soul; If thou hast found this, then thy application is true because thou art one of these whom thy Lord inviteth to apply himself and rest in him to thy soul, *Mat. 11.28.* If after thou wast wearied thou thirsted after Christ and nothing but Christ could satisfie the thirst of thy soul, then maist thou be confident thy application hath been true, for he *invites the thirsty. Isa. 55.1.* 2. Try it by the *manner of thy application*: If thou apply him both as a *Saviour* to save thee, and also as

thy

thy Lord to rule thee, this is an evidence, thy application hath been and is true; Because ordinarily in the New Testament *Iesus* and *Lord* are joyned together: But if thou divide them and presumest he is thy Saviour, and in the mean time hast no care to obey him as thy Lord, thy application is but imaginary; he will say to such at his second appearing, *I know you not, Luk. 13.25.* but if thou takest him for thy Lord as well as thy Saviour, and saist with *Paul, Act. 9. Lord, what wilt thou have me to do?* thy application hath been and is true and reall. 3. Try *what use thou makest of Christ after thou hast received him*; for he will not be idle in the soul that receives and applies him; If thou makest use of him in all his Offices, In thy *doubts* thou goest to him as thy great *Prophet*, and in prayer seekest counsel and resolution; In thy *daily failings* thou goest to him as thy great *high-Priest* for intercession and absolution, In thy *strong temptations* and secret assaults thou goest to him as thy gracious *King* to guard, protect, and deliver thee; If thus ye make use of Christ after ye have once received him; It is an undoubted sign your application hath been and still is true and reall.

For comfort to some poor souls, who esteem nothing of themselves nor of this present world in comparison of Christ and his excellent knowledge: and yet stand aloof with the poor Publican and dare not apply; I say to such, Be of good comfort, thou maist and shouldst apply him: There is never a humble soul that maketh application to him by prayer, but may and should make application of him as their Lord and Saviour with confidence: Doth he not call the *weary, Matth. 11.28.* and the *thirsty, Isa. 55.* Think not but he in whose *lips guile was never found*, will make all such welcome whom he invites: Do thou as *Abigail* did, *1 Sam. 25.41,42.* she admired at the Kings bounty in sending for her to be his wife; she acknowledged a great distance and much unworthiness in her self, yet she made haste and went: Acknowledge thy own unworthinesse as much as thou canst, thou hast much reason: Yet make haste, and neglect not thy Lords gracious offer. By thy neglect and unbelief, thou maist provoke thy Lord to depart, and for a long time not to return with a new offer; Re-

K

member

Use 4.
Comforts such
as highly e-
steem Christ.

member as our Lord *hateth the presumption* of the ungodly; So he is *offended with the peevish nicenesse* and slownesse of belief in his own children, *Luk. 24. 25. O Fools* (said our Lord to his Disciples) *and slow of heart to beleeve.*

The Fourth Point considerable in the Apostles words are the two consequents that followed his high esteem of the knowledge of Jesus Christ. 1. *A decrease of estimation of worldly things; I count all things not only losse but dung in comparison of that excellent knowledge of Jesus Christ.* 2. *A willing forsaking of all things for Christs sake.*

1. Consequent.

Doct.

A true convert the more he knows Christ the lesse he esteems the

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1. *son. 1.*

son. 2.

From the former consequent we have this Doctrine:

A man converted to Jesus Christ, the more he knoweth of him he esteems the lesse of things worldly; And amongst many take these few Reasons.

1. The knowledge of Jesus Christ *obscures all worldly things*, as the light of the Sunne doth the Starres; The unsearchable riches of Christ, that unspeakable and glorious peace and joy in Christ obscures the perishing riches and the transient peace and joy in this world; These and all things worldly appear but dim at the sight of this goodly pearl.

2. Because from the saving knowledge of Jesus Christ in our understanding there *flows forth a sweet relish and comfort to the heart and affections*, which maketh all things worldly unsavoury in comparison of it, like as that generous and heavenly wine of our Lords making at *Cana* made the ordinary wine appear but gustlesse in comparison of it. This felt sweetness from the knowledge of Jesus Christ makes a rich man after his conversion to be an humble man, and not puffed up with his riches, as he was sometime when he knew no greater contentment; as young children who esteemed much of Crystill, when they are come to the years of discretion, laugh at the remembrance of their childish thoughts, and think nothing of it in comparison of a precious Jewell.

Reason 3.

3. The more a true convert knows of Christ, *his minde is the more spirituall and elevated toward Christ*, his heart is on his treasure that is hid in Christ, and as the higher a man is lifted up above the earth, things earthly appear the smaller in

in his eyes, So the more our heart is raised up with the knowledge of Jesus Christ, things earthly are the lesse in our estimation and affection.

Seeing the more we know of Christ, the things of this world will be the lesse in our eyes, *Try therefore hereby your growth in the knowledge of Jesus Christ*: If ye continue in an excessive love of the world, and your hearts be rooted therein, it is a token you grow not in the inward man toward the *measure of the fulnesse of the stature of Christ Jesus*; but if the knowledge of Christ encrease in you, the love of the world will decrease in you, as *John the Baptist* said of our Lord *He must encrease and I must decrease*; So the knowledge and estimation of Christ must encrease in the soul of a sound Christian, and the love of the world must decrease; the deceitfull pleasures of sinne will become bitter to a soul that hath tasted of his sweetness: As the Fig-tree said, *Judg. 9. Should I forsake my Sweetnesse, and go and be promoted?* So a soul that hath tasted how gracious the Lord is in spreading the banner of his love over him; he will say to his temptations, *Shall I forsake my sweetnesse in the communion of my Lords love, and yeeld to the deceitful pleasures of sinne?*

Of the high esteem of the knowledge of Jesus Christ is his forsaking all things for Christ his sake; *he suffered the losse of all things for the Name of Jesus.*

A Sound Christian that hath through Gods grace attained to an high estimation of the knowledge of Jesus Christ, not only doth he *count all things losse in comparison of him*, but also in a day of triall he will part from all things that he may enjoy the knowledge of Jesus Christ in a good conscience: Not only will he forsake his dearest lawfull comforts. *Abraham* leaves his kindred and acquaintance, *Heb. 11. 8. James* and *John* their old Father: and *Peter* saith, *Mat. 19. 27. Behold we have forsaken all and followed thee*; when the Emperour *Constantinus* to try the soundnesse of his Courtiers in the Christian Faith, commanded them either to forsake the Christian faith, or depart from Court; Many noble and worthy Christians chose rather to leave the Court: The estimation of the knowledge of Jesus Christ wrought this effect in them, that they resolu-

Use.

Try growth in knowledge.

2. Consequent.

Doct.

He that truly knows Christ will part with all things for Christ.

ved in such a case to forsake credit and reputation with men, to the end they might entertain credit and Court with the Son of God.

The Reasons proving this Doctrine are.

Reason 1.

1. The knowledge of Jesus Christ *ravisheth the heart*, and a heart ravished with this excellent knowledge and sight of him, looseth the hands from the possession of things worldly, that it may enjoy him: The Soul espoused to him forsakes all, when he calls and follows him: *Rebecca* left her Fathers house, and without delay went to *Isaac*; the love of Christ constrains us, 2 Cor. 5. 14. we must, we cannot, we will not but follow through all difficulties.

Reason 2.

2. A wise Christian considers he must take Christ upon such terms as it hath pleased him to prescribe; he that will be his disciple must in the preparation of his heart forsake all, and if he be called thereto he must do it actually.

Use.

Reproves vain boasters.

This doctrine serveth to reprove many vain boasters, that will brag of the great esteem they have of Jesus Christ their Lord, and yet they will not forsake their sins for Christs sake: Will such men in a time of triall forsake their lawfull worldly comforts, when as yet they have not forsaken their unlawfull pleasures, will that man who forsakes not the company of vile and prophane persons, forsake the society of wife and children; he that will not forsake his excesse and riot, will not endure hardnesse for Christ.

5. Point.

Christ gains man.

Man gains Christ.

The fifth and last Point of the Text considerable is, the motive and encouragement that made the holy Apostle so willing to part from his worldly advantages, to wit, *that I may gain Christ*, saith he; for the better understanding the words, before I raise the doctrine, ye should consider, that Christ is said to gain and purchase us, when after we had alienated ourselves from God by our sins, he reconciled us to God by his blood, Col. 1. 21, 22. we are also said to gain Christ, when in this life by faith we get a Title and Interest in him and his benefits, 1 Cor. 3. 22, 23. and we gain him in heaven by a full fruition of him and his glory, Joh. 17. 24. he gains us first by reconciling us to God in his blood, and in our effectual calling, we gain him when by his spirit he worketh in us faith to lay

lay claim to him and his benefits, 1 Cor. 1. 9. Here two Questions would be answered, 1. If the sufferings of the Saints for righteousness sake be the cause procuring or meriting the gaining of Christ and eternal life in him? for the Apostle saith, he suffereth all these losses that he might gain Christ. 2. If the Saints may lawfully in their sufferings look to a reward and to this gain? *Answ.* I answer to the first, all their sufferings, even for righteousness sake do not merit this gain. 1. Because the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, Rom. 8. 18. 2. That whereby we merit must be our own; A servant is not said to merit the gain he makes by employing his Masters stock; But the grace of suffering for righteousness is Gods own peculiar gift, Phil. 1. 20. To you it is given not only to believe but to suffer; So God crowns with glory not our merits but his own gifts. 3. A man merits not by suffering in any kinde or degree, because God hath a sovereign dominion over man his own creature, and may not only afflict him but annihilate him; we are potsherds of his own making, and he may do with us as seemeth good in his eyes; he rendereth not an account of his matters to any creature, Job 33. 13. Isa. 45. 9. But though their sufferings are not causes procuring or meriting, yet are they antecedents going before this great gain and possession of glory in heaven; The buds and blossomes in Trees are not the cause of the ensuing fruits, for then all Trees having blossoms should also have fruit, so our sufferings for Christ are only antecedents to that glory, 2 Tim. 2. 12. If we suffer with him, we shall also reign with him, Act. 14. 22. We must through much tribulation enter into the Kingdom of heaven; They are the strait and thorny way to that Kingdom of glory, but not the cause of reigning there; of this Christs sufferings are the only cause, Heb. 2. 10. It became him for whom are all things in bringing many Sons into glory, to make the Captain of their Salvation perfit through suffering, by his sufferings only as the procuring cause we are brought into glory, Heb. 10. 19. Having boldnesse to enter into the holiest by the blood of Jesus, their good works follow them that die in the Lord, Rev. 14. 13. they are concomitants and attendants, but are not ushers of

Christians
may look to
the recom-
pence of re-
ward.

- 1.
- 2.

us unto heaven, Christs sufferings only do this.

To the second Question I answer, that *the Children of God may and should look to that great recompence of reward.* 1. Because the Lord our God sets eternall happinesse before their eyes for their encouragement, *Mat. 5. 10. Luk. 12. 2, 3.* And it is a sin of willfull negligence not to look to that whereunto God would have us to look. 2. The worthy Saints of God looked to this reward as an encouragement in all their sufferings; So did Moses *Heb. 11. 26.* yea, our Lord himself, *Heb. 12. 2.* and Paul *2 Cor. 4. 16, 17.* but principally they looked to Gods glory, which was great and more desirable in their eyes then their own happinesse; for that supream good should be most and often in our eyes: whereas our own happinesse is but subordinate and subservient to his glory; To this purpose Peter exhorteth us, *1 Pet. 4. 17. If any man suffer as a Christian, let him not be ashamed but glorifie God in this behalf,* so did our Lord principally look to his Fathers glory, *Joh. 12. 27.* My soul is troubled, *glorifie thy Name.*

Doct.
Losers for
Christ are
gainers in the
end.

All persons who suffer losse at any time for Christs sake are gainers in the end; they gain Christ, and in him, and with him all things which can make them happy for ever, and *Mar. 10. 29, 30. an hundred-fold in this world;* even in this life they gain the peace of a good conscience, which is an hundred-fold better then the things of this present world: for a good conscience is a continuall feast, whereas the joy arising from things worldly is perishing, like the transient lightning in the air: without a good conscience all things worldly are but as meat to a weak and sick stomach, that is tormented with the meat it receives, and cannot digest it: Not only do Sufferers for Christ gain an hundred-fold in this life which is very great gain, but also they gain eternal life, and this encrease following their sufferings endureth for ever without any diminution, *Rev. 7. 13, 14.* What are these clothed in white robes? *these are come out of great tribulations.*

Use 1.
Reproves such
as take not
pains to gain
Christ.

This Doctrine serveth to reprove many that take much pains to gain this world, but little or no pains to gain Jesus Christ, such are penny-wise but pound-foolish; what profit hath a man to gain all the world and lose his own soul? he is pitifully deceived

ved in the bargain, but unlesse thou gain Christ thy soul is lost, for our life is bid with Christ in God, *Col. 3. 3.* Remember in time what pleasure thou wilt have in all things thou hast gained, if thou gain not Christ? thou wilt be forced then to say or think, What pleasure have I now of these things whereof I am ashamed, to have spent my heart and time upon them? they will be at death but as winter-brooks in Summer, least comfort in them when thy need of comfort and refreshment will be greatest: Remember what was said to that rich wretch, *Luk. 16. 25. Thou receivedst thy good things on earth, but now thou art tormented;* Miserable are these men who with the Pharisees get all their portion in this life.

It serveth to stir you all up to this excellent Christian frugality of gaining Christ; Ye hear them gladly, and weary not, who would instruct you in the waies of worldly gain, Therefore that ye may be stirred up and seek after this gain, and follow the Christian trade, consider seriously these motives.

Use 2.
Exhorts to
gain Christ.

1. This is a great gain: he that gaineth Christ gaineth unsearchable riches, *Eph. 3. 8.* and durable riches, *Pro. 3. 18.* he gaineth an eternal house, *Joh. 14. 2.* and an inheritance incorruptible, *1 Pet. 1. 4.* yea, with him we receive temporal blessings, so farre as our wise God sees them expedient for his own glory, and the good of our souls, *Rom. 8. 32.* and if we want them, it is not out of any defect of his love, but out of the abundance of his love and wisdom withholding such things as might prove snates unto us: As a loving Father though he invest his young childe in his rich Inheritance, yet out of love withholds a knife or any instrument that might through his indiscretion prove hurtfull to him.

Motives to
gain Christ.
1.

2. It is a sure gain; Men will take great pains and hazard much in their worldly negotiations, yet are they not sure of gain: they may rise early and toyl till night, and yet eat the bread of sorrow; Peter toyled all night and caught nothing, *Luk. 5. 5.* But if thou seek after Christ, if thy heart have a commerce and communion with him in Prayer and other spirituall Ordinances, thou shalt gain himself, and in him all spirituall blessings, *Prov. 2. 4. If thou seek wisdom as silver thou shalt finde knowledge;* It is a sure gain in respect of the price;

2.

price; Our Lord hath paid already for it by his blood: It is sure in respect of the *Promise*, Because our faithfull Lord hath promised it: And it is sure in respect of the *earnest*, Because he giveth in this life grace to Believers; and grace is the earnest of consummate happinesse and glory in heaven.

3. This gain of Christ is a *permanent and perpetuall gain*, Men may gain much of the world in one day, and lose more in another; But if once thou gain Christ thou can never lose him; for our Lord is not as *Micah* his Idoll that must be kept by the foolish worshiper: But our Lord keeps in his right hand all those who worship him In the truth of their heart, 1 *Pet.* 1.5. Our tender hearted Shepheard not only prevents with mercy by seeking us in our wandrings, but after he hath found us he followeth us with everlasting mercy, and carrieth us upon his shoulders, even upon the strength of his grace untill he bring us by death to that Sheepfold above, where is neither possibility, nor fear of wandring and departing any more from the presence of the Lamb.

Obj. How shall we attain to that great, sure, and perpetual gain?

Ans. 1. A man that would be a great gainer must be *painfull* in using and following the means, for the promise of gain is not made to the sluggard, but rather he is threatned with want, *Pro.* 20.4. Next he must be *wise and prudent* in his bargain; he would not buy at too dear a rate, lest he be forced to sell at a lower then he bought. And 3. He would be a *fair adventurer*, there is not great gain to be expected without some hazard; In like manner, the heavenly Trader must

1. Be *diligent and conscientious* in using the means appointed of God for attaining that great gain; such are specially prayer, hearing, and reading the good Word of God: Prayer is that heavenly commodity we send up to our Factor the Lord Jesus in heaven, and he receiving it of our hands returneth to us the fruits of his death, and graces of his spirit, with peace to our conscience, and the joy of salvation to our hearts: Our Prayers as vapours ascend into heaven, and shewrs of blessings descend unto us through the Mediatour, *Act.* 4.31. *Act.* 10.4,5. by hearing and reading the holy Scriptures we understand

derstand the language of our City and Countrey that is above; And it is very necessary that we understand the Language of the Countrey, where we intend to dwell for ever: *Search the Scriptures* (saith our Lord *Joh.* 5.) *for in them ye think to finde eternall life*; The holy Scriptures are the Field wherein the treasure of wisdom and knowledge is hid; they are the shell wherein the pearl of price is to be found: it is matter of great grief to see men take so much pains in going to the utmost parts of the earth for a perishing gain, and yet take so little pains to gain Christ the summe of all happinesse even at home, *for the word is near us*, *Rom.* 10.8. 2. A Christian should be *wise and prudent in his spirituall bargains*; take heed ye buy not things worldly at too dear a rate, as *Esa* did by exchanging and loosing a good conscience: In so doing thou givest for thy worldly commodities far more then they are worth; for if thou lose a good conscience, thou canst not gain Christ who is gained and enjoyed only by keeping a good conscience. 3. Thou must be a *resolute and fair adventurer*; whenever God calleth thee forth to a suffering condition, consult not with flesh and blood, but put all things to adventure that thou mayst gain Christ; so did the primitive Christians in a suffering way put all things to hazard for obtaining this heavenly commodity, *Act.* 15.26. Because Christian resolution maketh afflictions easie, *Act.* 20.23. 2 *Thes.* 3.3. The *wise builder Mat.* 27. is not much moved at the falling down of the storm, because he foresaw, resolved and prepared for it; But want of fore-sight and resolution maketh men to faint in the evil day, *Jud.* 7.3.

Obj. But how shall I know that I have gained a title to and interest in Christ, which is the earnest and first fruits of that perpetuall gain in the full fruition of him and his glory in the kingdom of heaven.

Ans. 1. Try if it be with thee as with the man that found the treasure, *Mat.* 13.44. When he found it he hid it; take it for a sure token thou hast found Christ thy treasure, if thy greatest care be to *hide and keep him in thy heart*. *Cant.* 3.4. *I held him* (saith the Sponse) *and would not let him go*; If thou be zealous of his honour, and jealous of every wandring motion

Quest.
How this sure
gain may be
obtained.

1.

2.

3.

1.

Quest.
How to know
whether
Christ be
gained.

1.

tion that may grieve his Spirit. *Cant. 3.5. I charge you* (saith the Spouse) *that ye awake not my Beloved*; if thou hast gained Christ thou wilt have a watchfull eye over all thy inordinate affections, lest by their unruly motions and noise they trouble his rest in thee, and thy rest and peace in him. 2. If thou *rejoyce in Christ as thy treasure*; the man that found the treasure rejoyced; So if thou make him thy chief joy, as the Prophet *Psa. 73. 75.* and *Hab. 3. 17.* It is a sure evidence thou hast gained something of Christ. 3. The man that found the treasure *sold all to buy it and get it in possession*; so when thou alienatest thy affections from the deceitfull pleasures of sinne; when thou crucifiest the flesh with the lusts thereof, and in the preparation of thy heart art resolved to part from thy lawfull worldly comforts, and take up thy crosse and follow Christ, this is an evidence sealed up in thy conscience, that thou hast found the treasure of all happinesse already in respect of title and claim, and shalt hereafter obtain a full possession of Christ and all his rich commodities in the Kingdom of heaven.

se 3.
omforts such
have been
sufferers for
Christ.

For comfort to all who have *lost any thing for Christs sake*; *Such a losse is thy gain*; It is as the Husbandmans casting the seed on the ground, which may seem for a time to be lost, but it is the seed of *increase*; so after all our sufferings for Christ there followeth a harvest of unspeakable joy, *Mat. 19. 29, 30.* *Mar. 8. 35.* Our afflictions are but for a *moment and light* in comparison of that *eternall and exceeding weight of glory*, *2 Cor. 4. 17.* therefore we should not faint in the way, but by faith look over all difficulties to that rich, sure, and eternall gain which abideth for us at the end of our life in our continuing city not made with hands, *2 Cor. 4. 18.* for our life and happinesse is hid in God with Christ, and *when he shall appear then shall we appear with him in glory, Col. 3. 3.* to the Lord Jesus Christ who is the way wherein, the *verity* after which, and the *life* by which we walk and come to eternal life, be all praise, honour, and glory for now and ever, *Amen.*



OF Effectuall Calling.

JOH. 6. 44.

No man can come unto me except the Father draw him.



THE Excellent Knowledge of Jesus Christ revealed in the Gospel goeth before our Effectuall calling and coming to him, for it is not possible to come to him, except we first know him; Therefore it followeth in order after that we have spoken of that fundamentall priviledge, to wit, the excellent knowledge of Jesus Christ, that in the next place we speak of our effectuall calling from being the servants of sinne and unrighteousnesse, to the participation of that spiritual liberty to become the servants of Jesus Christ and of his righteousness.

The coherence of this with the former Treatise.

In the words we have these two Points considerable: 1. *Mans misery* before his effectuall calling, implied in these two, first, that he is at a distance from Christ, next, that of himself he is unable to come to Christ: 2. The *Author* and *manner* of our coming to Christ, the *Father draws*.

The parts of the Text.

As for the first, *mane misery* in his unrenued condition before his effectuall calling, it is set down in two particulars. 1. In his *distance* from Jesus Christ, he is far from him until he be brought to him by the Father. 2. His *impotency*, yea, *impossibility* to come to Christ, though the way wherein we should come to Christ, to wit, repentance and faith be shown

Mans misery by nature.

in the Word, yet a man lame and impotent in his legs from the womb, cannot come before his legges be restored, and though his legges were restored, yet if he be weak and not able to stand upon them, he cannot move and go toward any place unlesse he be led; so a naturall man before his understanding, will, and affections be rectified by speciall grace, and thereafter established and guided by the Spirit of God, he cannot move toward Jesus Christ.

Dott.
A man before
his calling
without Christ

A man before his effectuall calling is farre distant from Christ and true happinesse which is hid in God with him, Col. 3. 3. that our sinfull condition by nature maketh this distance, is evident from holy Scriptures, Isa. 59. 2. *Your iniquities have separated between you and your God*, Psa. 119. 155. *Salvation is farre from the wicked*, Pro. 15. 29. *The Lord is farre from the wicked*. Luk. 15. it is said, *the Prodigall went into a fare Countrey*; an unrenued man dwels in sinne as his own element and region, wherein his soul takes rest; and such a condition is farre from a nearnesse and communion with God who is infinitely holy, and with whom no iniquity dwels.

Reasons.
Sin makes
strangers to
God.

The reasons of this distance between Christ and a soul unrenued, are 1. because a sinfull and unregenerate estate makes men *strangers to God*, and we stand at a distance with strangers; there is no familiarity until first the acquaintance be made, Eph. 2. 12. *Ye were strangers from the covenant of promise*; This was the miserable condition of the *Ephesians* before their effectuall calling and conversion to Jesus Christ; They had no more right by nature to the promises of life and salvation, then strangers have to the priviledges of free-born Citizens, so by nature we are strangers to Jesus Christ until God by his Spirit in our conversion bring us near to Christ the Mediatour, who makes our reconciliation, and acquaints our souls with God and with his secret motions on our spirits.

2. Sin makes
enemies to
God.

2. In our unrenued condition we are *enemies to God*, the Apostle speaking of the *Colossians* before their conversion, saith of them, Col. 1. 21. *Ye were sometimes alienated and enemies in your minde by wicked works*; An unregenerate man is an enemy to God, he fights against the Law of God, and many times

times against the light of his own conscience, doing violence to it, and deforcing that officer and messenger of the Lord, as *Saul* did, 1 Sam. 13. 12. *I forced my self* (saith he) *and offered a burnt-offering*, when in the mean time his conscience was checking and controlling him; But enemies are at a distance until there be a reconciliation, and there is no reconciliation of God to man, until man be called and brought to Christ, who is the only *peace-maker* and *repairer* of the breach.

3. Sinne is a *turning of the back upon God*. Hos. 7. 13. *Woe unto them for they have fled from me*; A man that fleeth away is ever the farther, so a man unrenued running daily in a course of sinning, is the farther from a nearnesse and communion with God, and returns not until he be effectually called and made to come to Christ, by whom only we have access to the Father, and to the Throne of grace, Eph. 2. 18.

3. Sin is a
turning the
back on God.

To discover to men unrenued and in the state of nature their miserable condition, let them consider and tremble, for they are *strangers to God*, and farre from any gracious communion with him: Except they return by repentance God will say to them in that great day of the manifestation of his justice as unto strangers, *Depart from me, I know you not*, Luke 13. 27. after that sentence there will be a perpetuall and desperate separation without hope of any communion, there will be a fixed gulf of Gods wrath which will make the separation endlesse and remedlesse. Secondly, Consider in thy unrenued estate thou art an enemy, and except thou be charged by grace from that condition, the wrath of God abides upon thee; and thou wilt both hear in that day of vengeance the dreadfull sound, and feel the weight of that fearfull sentence, Luke 19. 27. *Those mine enemies that would not that I should reign over them, bring hither and slay them before me*; Thirdly, Though thou fly from the commandment of the Law, yet thou canst not fly from the curse of the Law, the *Egyptians* in the Red Sea fled but wrath overtook them, and in *Noahs Deluge*, many fled to the high Mountains from Gods wrath, and the waters ascended above the mountains, Amos 3. 5. *Though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight*

Use 1.
Discovers mi-
tery.

3.

fight as they imagine (like that silly Fish which hideth the head as though the Fishers saw it not when it sees not them) *in the bottome of the Sea, thence will I command the Serpent and he shall bite them*; yea, though thou shouldest escape all judgement in this world, yet whither wilt thou fly in that day, when the vials of wrath will be poured out, when thou wilt call to *hills and mountains to fall upon thee, and hide thee from the face of the Lamb*, Rev. 6. 16. Therefore while it is called *To day*, harden not your hearts, but obey his call, Ezek. 18. 31, 32. *Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die?*

Use 2.

Admonisheth converts to consider former misery.

Caution.

Note.

Bernard.

For admonition to these who have been effectually called by the free-grace of God, and have come by faith to Jesus Christ, *Look back and consider from what a miserable condition God hath called you, to wit, from being strangers, enemies, and runawaies from God, to a present communion with him in grace, and to the hope of a full communion with him in glory*: Look back to your former estate, but look not back as *Lots wife did to Sodom*, with sorrow for leaving your former sinnes; Therefore that we should not so reflect upon our former sins, our Lord gives us a watch-word, *Luke 17. 32. Remember Lots wife*; Thus to look back on our sinnes were a renewing of former sins, and a putting our selves in a dangerous capacity to be spectacles of Gods wrath; as we must not remember former sinnes with sorrow for leaving them, neither with delight, as *Israel remembered the Melons and Cucumbers*, Num. 11. 5. this brought wrath upon them; yea, this is one of the malicious wiles of Satan, that when he cannot hinder a renewed man from confession of sins secretly to God, he laboureth to steal into the heart a new Titillation from the remembrance of these sins he confesseth to God: Devout Bernard acknowledgeth, that oftentimes in his prayer to God when he was afflicting his soul with the confession of former sins, the *Phantasmes and Imaginations* of those vices came into his heart, and his corruption did make a tumult and noise in the time of his prayers; but (saith he) *I must be the more instant in prayer*; If therefore thou wouldst remember aright thy former sins, Remember them with sorrow, as the

the Merchant doth his great losse at Sea, as a man remembereth a great danger past with some impression of fear, as a man remembers a bitter potion with loathing, *Eze. 36. 37. I will sprinkle thee with clean water*, there is a renewed condition, and ver. 31. *Then shall ye remember your own evil waies, and your doings that were not good, and shall lothe your selves in your own sight for your iniquities and for your abominations*; The calling of former sins to remembrance hath been the practice of the children of God, *Psa. 51. My sin is ever before me. Isa. 59. 12. Our transgressions are with us. Psa. 25. 7.* The follies of sin were out of Davids affection, but not out of his memory; Old Saints remember with sorrow of heart the frailties of youth, but old prophane men renew the sins of their youth, Note. when they remember them with delight.

This remembrance of our former unrenewed condition is very profitable for a person renewed. 1. *To keep him humble*; So the Lord to humble his people *Israel* whom he had favoured with the speciall care of a national election, calls to their remembrance their naturall condition, *Eze. 16. 3.* No better then *Amorites and Hittites*, until God made the difference; Men keep counts though discharged, beside themselves, that they may be humbled for former mis-government, and be the more wary to contract new debt in time coming. *Agathocles* King of *Sicily* being by birth the Sonne of a Potter, would not be served at Table in Vessels of gold or silver, but in earthen vessels, that he might be kept humble in remembrance of his Original; so a renewed man should often remember his former unregenerate estate, that all the daies of his life he may walk humbly before the Lord. 2. The remembrance of our former condition before our effectuall calling will make the renewed man the more thankfull to God, as *Paul*, 1 Cor. 15. 9, 10. *I am not meet to be called an Apostle, because I persecuted the Church of God, but by the grace of God I am what I am*; he remembereth what he was, and was humble, he considers what he is by Gods grace, and is thankfull; a person recovered from a dangerous disease never remembers his danger, but withall is sensible of his duty of thankfulness to his Physician, So the remembrance of our former dan-

Benefits arising from the remembrance of former sins.

gerous

- gerous condition puts us in remembrance of our duty to our Lord and Physician, who hath healed our souls, that were in a begun consumption tending to eternall death. 3. *It makes us more circumspect for time to come*; Our Lord saith to the man recovered from the Palsie, *Joh. 5. 14. Behold, thou art made whole, sin no more lest a worse thing befall thee*; Our Lord puts him in minde both of his former and present condition, that in all time coming he may be the more circumspect in his conversation. 4. The remembrance of our former sins *makes us the more patient in troubles*; *Job* in the time of his great afflictions remembred the iniquities of his youth, *Job. 13. 26.* This made the Church of God patient in her great troubles from cruell enemies, *Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sinnes?* So *Mic. 7. 9.* Lastly, The remembrance of our sinfull and wicked condition in our unregenerate estate *makes us the more charitable to others*; That though we hate their sinne with a perfect hatred, yet we will not, we dare not condemn their persons; when we remember what we were our selves sometimes; This made *Augustine* to be of a charitable and moderate spirit toward others who were in an error of judgement; As toward the *Manichees* in whose errors he lived for a time; *Let them (saith he) rage against you who know not, as I do from experience how difficult a thing it is to eschue errors, or being fallen into an error, to be recovered out of it.*

Mans impo-
tency.

Not only is mans misery evident in this, that by nature he is at a distance from Jesus Christ and happinesse, but also this addes exceeding much to his misery, that he cannot come to Christ, he will not come to him that he may have life by him; and the Text saith, *No man can come except the Father draw him.*

Doct.

- No man by the strength and power of nature and free-will can convert himself and come to Christ.* 1. Because a man by nature is spiritually dead. *Eph. 2. 1.* and as *Lazarus* being dead could not of himself turn himself, no more can a man dead in sinnes and trespasses turn himself from his sinnes; and by faith go to Jesus Christ: 2. *Our conversion is called a creation, Eph. 2. 10.* It is certain that the creature concurreth not for

for the production of it self, for it is not possible it can be in operation before it have a being; the wood cast into the fire cannot warm before it be turned into fire; The eyes in *Adams* body before the soul was infused had a passive capacity of seeing but not an actual and active disposition unto the act of seeing, which proceedeth originally from the power and faculty of seeing in the soul; So the naturall mans understanding hath a passive capacity of the habit and act of beleiving, but hath not an actuall and active disposition to the actuall perceiving of things spirituall and supernaturall, before the new life of faith and grace be infused into the soul. 3. *Our conversion is called regeneration, Joh. 3. 5.* The Embryo though organized in the womb concurreth not as an Agent to the creation and union of the soul with the body; So though a man have by nature these powers of understanding and will, yet can he not from any innate strength in them produce this new birth and creature of grace, which is far above the power and activity of natural agents.

4. The holy Scripture sheweth directly, that there is no power in our understandings by any strength of nature to apprehend or discern any thing that is supernaturally good, *1 Cor. 2. 14* *2 Cor. 3. 5.* Neither is there any power in our wills to choose that which is spiritually good, *Rom. 9. 16.* *It is not in him that runneth or willeth, but in God that hath mercy*; and if there be no strength and power in the two commanding faculties of the soul, far lesse is there any power naturall in our affections for things spiritually good, *Rom. 3. 17.* *There is none that understandeth, none that seeketh after God*: If there be none that understandeth, then sure there is none that seeketh after God with affection of heart, for there is no desire of that we know not; To this purpose speaketh *Augustine* *Enchirid. cap. 30.* *Man using his free-will in an evil manner lost both himself and his free-will*; that is to say, strength to do any spiritual good; *As a man (saith he) who kills himself, he kills himself while he is alive, but by killing himself he liveth not, neither can he raise himself from death after he hath killed himself*; So when man sinned by his free-will, sinne having overcome him, his free-will also was overcome: for of whom a man

Augustine.

is overcome, his servant he is: Therefore concludes he, that man is not free to do any good until he be first freed from sinne.

Use 1.
Confutes the
patrons of
free-will.
Augustine.

Three shifts
of the Pela-
gians.

1.

This Doctrine serveth to discover and refute the presumptuous error of the Patrons of the naturall abilities and strength of mans free-will, of whom Aug. de Civ. Dei lib. 5. c. 9. saith well, that in labouring to make men free they make them sacrilegious, thereby robbing God of the glory of his free-grace, whereby he works in us both to will and to do of his good pleasure. The Pelagians, wilfull and obstinate assertors of the strength of mans free-will both for doing good and eschewing evil, being convinced of their error by force of argument from holy Scriptures, they had three shifts and starting-holes, such is the pride of a beloved error that it will not yeeld to truth.

2.

First, They granted the grace of revelation was necessary that man might know his duty; But they affirmed that a man knowing once his duty was able of himself to do a known duty; when they were convinced, it was not enough to know what was to be done for time coming, if by-gone sins were not also forgiven, because without remission of sins man is not in a state of grace and favour with God. 2. Then they acknowledged that before a man could do any thing acceptable to God there was a necessity of the grace of remission of sins.

3.

And that a man having by-gone sins forgiven him, and the revelation of good to be done, and of evil to be eschewed, might thereafter by the strength of his own free-will resist temptations, and obey the Law of God; as if a man having by-gone debts of sinne discharged were able with the stock and use of his own natural abilities to keep himself from contracting new debts; Whereas our Lord not only teacheth us to pray for remission of sins, but also that we be not led into temptation. 3. When the Pelagians were also driven from this subterfuge, they acknowledged Gods help was requisite for facilitation, that man might do good the more easily, as the help of a horse is requisite for a man to make out his journey, which he might do on foot but not so easily; such is the pride of a naturall and unregenerate heart, that it would be a self-Saviour, and rob God of the entire glory of his free-grace: The Apostle Rom. 8. 3. saith, that which was impossible

impossible to the Law in that it was made weak through the flesh; He saith not, as the Pelagian would have it, That which was difficult, but that which was impossible; Our Lord dashes all the pride of mans free-will with one sentence, Joh. 15. 5. Without me ye can do nothing: If the Apostles, men already converted, could do no good without speciall grace and help of God, far lesse can a man yet in nature and not renewed: If a man already entred in the way cannot promove in it without assisting grace, far lesse can one enter into the way of new obedience without prevenient grace; Therefore it is our duty to pray as Jer. 17. 14. Heal me O Lord, and I shall be healed, and Jer. 31. 18. Turn thou me and I shall be turned: Augustine citing that of Jeremy, saith; In vain say vain men I shall heal my self; No, let us pray to the Lord, Heal thou me, and I shall be healed: If a naturall man cannot discern spirituall and supernatural truths without supernatural revelation and special illumination, how can he will them, seeing it is not possible to will that which a man cannot know.

Augustine.

But some say, If once the understanding be enlightned, and some probable arguments propounded to move and excite the will, in that a man without any further or more speciall work upon his will, is able to obey the outward call in the Gospel, and convert himself to Jesus Christ.

Quest.

This was the error of the Semi-Pelagians; and is evidently refuted from these grounds: 1. In our first Fall in Adam not only was their error in the understanding of our first Parents in assenting to the Temptation, but also there was corruption in the will, choosing to eat of that forbidden fruit as a thing good; Therefore not only must the understanding be elevated with with supernaturall light, but also the depraved will must be healed, and inclined powerfully to turn to Christ and embrace him. 2. If any man could without influence of speciall grace on his will determine his own will to that which is good, then man should be the prime cause of the determination of his own will, and so all things should not be of God through him and for him, Rom. 11. 36. these who deny predetermination of the will affirm that God doth not prevent and go before man in the inclining of his

Ans.
Semi-Pelagi-
ans refuted.

1.

2.

Suarez de di-
vina gratia.
Proleg. 1. c. 1.
Num. 16.
Soto lib. 1. de
natura & gra-
tia 1. 16.
Vasquez in 1.
Tom. disput.
185. cap. 6.

- will, but that God concurs only with mans will, *as two drawing one rope*; this is to make mans will a coordinate cause with God. 3. That which God hath determined in his eternall and immutable counsell doth not depend upon the counsell of mans will which is mutable; But our effectuall calling is decreed and pre-determined in Gods eternall counsell, *Rom. 8.30. Joh. 6.37. All that the Father giveth me shall come unto me*; therefore these that come unto Christ are given of the Father unto Christ, in whom we are elected, *Eph. 1.4. So Act. 13. 48. As many as were ordained to eternal life beleaved*; their pre-ordination to eternal life was before their coming by faith to Christ; Therefore mans effectuall calling and coming to Christ doth not depend on the power of mans free-will, but on the eternall purpose of Gods will before all time, and on is operative will in time, prosecuting in the course of grace his eternal purpose of glory in his Elect.
4. If God encline the will of man to *acts civill and morall* the work of the Tabernacle, *Exo. 35.21. to the building of the Temple, 1 Chron. 29.14. to do a civill duty to Saul*: So many followed *Saul, whose hearts God had touched, 1 Sam. 10.* Much more doth God incline the will to *gracious acts*, which require a more speciall help then the other. 5. If man had power of himself to come to Jesus Christ without any other further help then the outward call alone, then the successe of the Ministry and outward call should not depend on the grace of God alone, but also on the power and natural inclination of mans will; But the holy Scripture attributes the successe wholly to Gods grace, *1 Cor. 15.10. Gal. 2.8. Act. 11.21. the hand of the Lord was with them, and a great number beleaved and turned to the Lord.* 6. If a man having no more but the same outward means common to him with others, could of himself without the help of any speciall grace come to Christ, then should he make himself to differ from others, who having the same means yet comes not, but the Apostle saith, we cannot make our selves to differ, *1 Cor. 4.7.* This Doctrine is the same with that of the *Pelagians*, affirming the grace of the Gospel to be given according to the good motions of mans will, which was condemned in *Synod Diospolis. Ann.*

414. and in Council *Aranfican. 2. 3. Can. Ann 529.*

Here it is demanded, What doth mans free-will when God converts and calls him by the efficacy of grace? I answer with *Prosper* in his Book of grace and free-will to *Ruffinus*; *Who* *Prosper.* *doubteth* (saith he) *but then mans freewill obeyeth the exhortation of God calling by the word, when the grace of God at that time begets in man an affection to beleve and obey*: otherwise it were sufficient to conversion that a man were admonished of his good and duty, and there needed not to be wrought in him a new will, as it is written, *The will is prepared of the Lord*; *Bernard* in the beginning of his Book of *Grace and Free will*; *I acknowledge* (saith he) *I am prevented in a good act by grace it self, and I feel my self promoted in any good act by grace, and I hope to be perfected by grace*; ye will demand then, *What does mans free-will*? I answer shortly, *it is saved, Take away free-will there will not be any thing to be healed or saved, take away grace there will be nothing to heal and save mans free-will*; *This work cannot be performed without two, the one whereby healing and salvation is brought to passe, that is free-grace*; the other is the subject, wherein the work of healing is wrought, to wit, mans free-will.

Seeing no man hath power of himself to turn from his evil waies, and come to Jesus Christ, Thou whom God hath effectually drawn and brought by repentance and faith to Jesus Christ, *Be humble in the remembrance of thy natural impotency, Isa. 51. 1.* Ye that seek the Lord look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged: The Lord will have them to look unto *Abraham* and *Sarah* who received the promised Seed in their aged and impotent condition; Remember there was nothing in thee by nature more then in others, thou couldest do nothing of thy self to bring thee to Christ: It may be if thou judgest truly and impartially without pride and self-love, which obscure and pervert the judgement in self-judging; Thou wast sometime as prophane as any others not yet called and converted, as ignorant as others, as perverse and backward in thy will and affections as others, as negligent of the opportunities of gracious means and occasions, as others, as in-

docil and incapable of heavenly truths as others; And yet God hath had mercy on thee who art as a brand pulled out of the fire, wherein others are consumed and pine away in their iniquities; Pray thou for them who are yet under the power of the kingdom of darknesse, in the region of death, and in an unregenerate condition; That the Lord in the riches of his free and invincible grace would call them and bring them to his Sonne Jesus Christ, as he hath been pleased to bring thy self to him; Be humble for what thou sometime wast, and be thankful to God for what thou art, because by the rich and free-grace of God only thou art what thou art, for it is God only who calls things to be that or not.

Point 2.

The second Point considerable in the words, is the Authour and way of our coming to Christ, to wit, the Father by drawing?

Quest.

Obj. But is it not said, *John 14.6.* No man cometh to the Father but by the Sonne, and how is it that none comes unto the Son but by the Father.

Answ.

Ans. Our effectuall calling is a work common to all the blessed persons of the Trinity, albeit there is some difference in the manner of working; None comes unto the Sonne and beleeves in him as their own Mediatour, but such as the Father hath elected before all time, and gave to be redeemed by his Son, *Joh. 6.37.* All that the Father giveth me shall come unto me; for we are elected in him as the Mediatour to bring us into the possession of glory, *Eph. 1.4.* The Father gives us faith to beleeve in Christ his Son our Mediatour, *Eph. 2.8.* By grace are ye saved by faith, and that not of yourselves, it is the gift of God; By the Fathers drawing, is meant the giving of faith, and by our coming, is meant our actuall beleeving in Christ, as is clear from *Joh. 6.35.* He that cometh unto me shall never hunger, and he that beleeueth in me shall never thirst; and ver. 64.65. as none comes to the Son except the Father draw him, so none comes to the Father to get peace and reconciliation to their persons, to get access and audience to their prayers, but by the Son, *Eph. 2.16,17,18.* he purchased peace and access by the merit of his death, *Rom. 5.10.* he applies it by his intercession at the right hand of the Father, *Heb. 7.25.*

Here

Here we shall consider these two, 1. The Authour of our coming to Christ, to wit, the Father. 2. The manner of our coming, it is by drawing.

The effectuall calling and coming of any person out of the state of nature, is an act of Gods free-grace and favour: It is the Father that draws; As every good gift descends from the Father of Lights, so this of our effectuall calling in a special manner, *2 Tim. 1.9.* He hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, *1 Pet. 2.9.* He hath called you out of darknesse into his marvellous light.

The Truth of this Doctrine is evident, 1. If we consider what we were before he called us, to wit, children of wrath, *Eph. 2.3.* Enemies to God by wicked works, *Col. 1.21.* therefore here was rich and free-grace to call such.

2. If we consider the outward means of our calling, by the preaching of the Gospel; It is of free-grace that God sends the Gospel to our Nation and not to another, *Eph. 1.9.* Having made known unto us the mystery of his will according to his good pleasure, *Mat. 11.25,26.* 3. If we consider the operation of the Spirit of God, making the Word effectuall in our hearts for our conversion, *Joh. 3.8.* The Spirit bloweth where it listeth, *1 Cor. 12.11.* The spirit divideth to every man as he listeth; It is God alone who enlightens the understanding to discern heavenly truths and to assent unto them, *Eph. 1.16,17.* I make mention of you in my prayers, that the God of our Lord Jesus Christ the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him: It is God only who of his free-grace inclines the will to love and obey the truth, and to embrace the offer of grace in the outward call, *Psa. 110.3.* Thy people shall be willing in the day of thy power; their willingness to follow his call is from his invincible grace overcoming the stubbornnesse of their will, and making it pliable to his call and will, *1 Sam. 10.26.* there went with Saul to Gibeath a band of men, whose heart God had touched; so God also touches the heart, and inclines it to follow the Lord Jesus Christ as our only Lord and Saviour.

The

Evidences of the truth of the doctrine from

1. The state of nature.
2. The outward means of calling.

3. The operation of the Spirit.

1.

2.

3.

The moving also of the heart and affections is only from the Lord, *Cant. 5. 4. My Beloved put in his hand by the hole of the door, and my bowels were moved for him, Act. 16.* he opened the heart of *Lydia*; Many have had the same outward means of salvation, As at *Athens, Act. 17.* Many heard *Paul*, and yet *Dionysse* and *Damaris* only were effectually called: Many heard *Paul* at *Antioch, Act. 13.* yet all did not beleve but many contradicted and blasphemed: The Lord hath mercy on whom he will, and hardens whom he will, *Rom. 9. 15.* It is a true and worthy saying of *Augustine*, *Altogether freely thou givest, freely thou savest, who findest nothing in any man wherefore to save him, but much in every man for which thou mayest condemn him.*

*August. de
verbis Apost.
Serm. 15.*

Use 1.
For instruction.

Legall conviction.

1.

2.

3.

4.

It serveth for our instruction to shew us there is nothing in man by nature which moveth God to call him and bring him to Christ, *Rom. 9. 16.* *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy:* If conversion were in any respect to be attributed unto mans disposing of himself, or the inclining of his own will to embrace grace offered, then it might be said that it was not only of God who hath mercy, but also of him who willeth and runneth, as *Augustine* reasoneth well; It is true, that in ordinary conversion there be some works of Legall humiliation which go before conversion; But it would be considered, first, that these are common gifts of the Spirit, such as convincing of the understanding of guiltinesse, and humbling the heart with the threatnings and terrours of the Law. 2. God in mercy and wisdom prepares his own children by the hammerings of the Law to be built by faith in Jesus Christ, upon the rock of salvation; these legall works are as the needle to make way for the thread of comfort, as the hewing is before building, and as the earthquake was before the still voice came to *Eliab*. 3. God is not limited to these preceding acts, he can work conversion without them, as *Paul* was converted and called at the time he was most forward in his heat of persecution. 4. By that Legall work of sorrow and fear, or by a desire of ease and comfort, *Man doth not merit* that God should call him and draw him to Christ; for if there were any ground

of

of merit in a Legal humiliation, then God should have given grace to *Judas* and *Cain* who were convinced of guiltinesse, and cast down with terrours; If a man could do any thing to fit and dispose himself for grace, then should he be the first giver unto God; but who hath first given unto him, and it shall be recompensed again unto him? *Rom. 11. 35. August.* *in lib. 2. contra duas epist. Pelag cap. 8.* If without the grace of God, the desire of good (saith he) be begun by us, then the very beginning of it will be merit, to the which (as of debt) should be given the help of Gods grace, and so the grace of God shall not be given freely, but our deserving shall be given to us. Likewise *Prosper* in his Book of the grace of God against *Cassianus* the Semi-Pelagian, who affirmed that man of himself could not attain health, but yet of himself he had a desire of health, and that of his own accord he came to the Physician; To this *Prosper* answers that it is the first degree of health in the soul, to be displeased with it self and to hate its own debility; that the next degree is to desire health and to know him by whom the soul must be healed, which things (saith he) do so precede the healing of the soul, that they are put into the soul by him who is to heal it.

Augustine.

Prosper.

For Admonition, Let these whom God hath drawn out of their sinnes by an out-stretched arm of free-grace, as the Angels did hale *Lot* out of *Sodom*; Let such magnifie his rich and free-grace, and say with our Lord to the like purpose, *Mat. 11. 25. I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; Even so Father for so it seemed good in thy sight;* It is not the Preacher, though never so well qualified, that could have drawn thee to Christ, *Paul* may plant, *Apollos* may water, but the Lord only gives the increase; Many may hear one and the self-same Preacher, and yet few called effectually, as was at *Philippi, Act. 16.* and at *Athens, Act. 17.* when *Paul* preached many men heard the same doctrine; as the same Seed fell on the stony ground which fell on the good ground; It is God alone which in his pre-vening grace made the one ground good to take with the Seed; As God alone gives strength to the womb for con-

Use 2.
For Admonition.

1.

N

ceiving,

ceiving, and strength for retaining that it miscarry not, but be fruitfull; So the Lord only gives faith for strengthening the heart of the hearer to receive and retain the immortall seed of the Word, and to bring forth such fruits as become the Gospel of Jesus Christ, *Act. 11. 21. Gal. 2. 8. 2 Cor. 10. 4.*

2. Neither is our conversion and coming to *Jesus* from any *natural docility* and capacity in some more then in others; The Pharisees had natural capacity and docility for humane literature and for the literal knowledge of the Scriptures, and were highly esteemed for their morall outward conversation; yet many Publicans were converted and went into the Kingdom of heaven before them, *Mat. 21. 31.* whereas it is said, *Joh. 7. 17. If any man will do Gods will, he shall know of the doctrine whether it be of God or whether I speak of my self;* That willingnesse spoken of there by our Lord is not that probity and tractable disposition going before faith, as the *Remonstrants* affirm in their confession, cap. 11. but that willingnesse to do Gods will is the first practicall act of faith, going indeed before other acts of the same grace of faith, as willingnesse and desire in Infants to live is not a disposition in them going before life, but is in them the first act of life; and is in them before they understand that they live, which understanding is also an act of the living soul, even so an inclination and purpose to do Gods will is an act of faith, and of the new life wrought by the Spirit of God, though for the time infants in grace, and new beginners do not in a reflected act discern in themselves the new life of faith; Therefore magnifie the Name of God for his free-grace manifested to thee in thy outward calling by the Word, and in thy inward calling by the effectuall working of grace; whereas he might have suffered thee to live and perish in thy sins, as many others in the same visible Church with thee; And if ye would demand wherefore the Lord leaves one in his unregenerate estate, and draws another to Christ, I know no other cause but free-love to the one, and uncontrollable justice to the other; The willfull impenitent cannot challenge God, *O man who art thou that repliest against God? Rom. 9. 20. Aug. lib. 1. Quest. to Simplicius.* wherefore doth God so to one and not

Joh. 7. 17. explained.

Augustine.

not so another; *What art thou O man, speak so, if thou pay not the debt of punishment, thou hast cause to be thankfull; if thou pay it thou hast no cause to complain, there is no injustice in God to exact his due.*

The way and manner of our conversion and coming to Jesus Christ, is by drawing us; *No man can come unto me (saith our Lord) except the Father draw him:* This drawing is not by violence against our will, for the will cannot be compelled or forced, otherwaies it were not a willing; But the Lord is said to draw because of not willing before our conversion, by his efficacious grace in conversion he makes us willing; The power of willing to beleeve and come to Christ is not from us but in us from God; because he infuseth the principle of spiritual and supernatural motion in us toward Christ, and therefore assists us in our actings according to the principle infused; so because we being thus acted of God do act freely without constraint or any naturall determination; Therefore are we our selves said to beleeve, and to come to Jesus Christ. *Joh. 6. 37. Him that cometh unto me I will in no wise cast out;* we are acted of God that we may act, and not to this end, that we should act nothing; and when men have acted any thing, let them give thanks to God by whom they are acted, *August. de corrept. & gratia.*

God draws us to his Sonne our Mediatour Christ Jesus by outward means, and by the inward power of his grace, making the outward means effectuall for our conversion in working by them and with them. *The outward means are the Word of God and the Rod;* By the Word preached many thousands were converted and drawn to Christ, *Act. 2. 41. Act. 4. 4.* God draws also by the rod, thereby seconding his word of threatning, *Hos. 2. 6, 7. I will hedge up thy way with thorns, and make a wall that she shall not finde her paths, and she shall follow after her lovers, but shall not overtake them; and she shall seek them but shall not finde them. Then will she say, I will go and return to my first husband for then was it better with me then now; Manasses was drawn by an Iron fetter without, but by the grace of sound contrition and conversion within his soul, 2 Chron. 33. 13. the Prodigal was drawn*

The nature of drawing opened.

How God draws.

1. Outward means.

2. Inward efficient.

drawn home to his Father by the famine from without, and from within by a sense of his fathers former love, and by faith and hope of his fathers mercy for time coming, *Luk. 15.* 2. But it is certain; Neither word nor rod of themselves meerly can or will draw a soul to Jesus Christ without the inward operation of the Spirit first humbling the heart with sorrow for sin, and afterwards lifting it up by faith unto the gracious promises of the Gospel: Many have heard the Word, but wanting the inward principle of faith have not been drawn forward to Christ, but drew backward to their own perdition; as is evident in those obstinate and rebellious people that heard the Word, *Jer. 44. 16.* *As for the word that thou hast spoken to us in the Name of the Lord, we will not hearken unto thee;* These self-willed men and women heard the Word of the Lord, but not having their wils inclined by grace drew back from the Lord more and more, *Heb. 4. 2.* *The Word did not profit them not being mixed with faith in them that heard it;* So many have been heavily afflicted, but not having the spirit of grace and supplication joyned with the rod, the persons afflicted drew back and revolted more and more, *Isa. 1. 5.* *Why should ye be stricken any more? ye will revolt more and more.* Achaz in the time of his distresse did trespass yet more against the Lord, *2 Chro. 28. 21.*

Quest.

Obj. Is not the outward call by the Word sufficient for conversion? for the Word preached is called the *power of God to salvation*, *Rom. 1. 16.*

Ans.

How the word sufficient for mans conversion.

Ans. The outward call by the Word is sufficient in its own kinde, that is to say a sufficient outward means, but it is not simply and absolutely sufficient for conversion, Because the inward drawing of the Father and the inclining of the will to beleeve and obey the Word, is necessarily required for conversion; As the Husbandman his industry in ploughing and sowing the ground is a means sufficient in its own kinde to make the ground fruitfull; but all his industry is not simply sufficient, for without the first and latter rain there can be no fruitfulness; So though the outward means of preaching and hearing be used, yet without the influence of Gods Spirit, these cannot convert and save a soul. The word *Rom.*

1. 16.

1. 16. is called *the power of God to salvation*; because it is the ordinary instrument which the Spirit of God useth for working in the Elect the work of salvation; And although the Word be not simply sufficient for conversion, yet is it sufficient for the conviction of unbelievers, *Joh. 15. 22.* but in beleevers the Spirit is the principall agent working by and with the Word, *Act 11. 21.* *The hand of the Lord was with them (that preached) and a great number beleeved and turned to the Lord;* The Disciples preached, but the principall worker of faith and conversion in the hearers was the *hand of the Lord*; that is, the gracious and powerfull operation of his Spirit on their souls, opening their understandings to discern the truth of God, and to assent thereto, and opening their hearts to embrace and entertain the love of the truth.

God draws not only by outward means, the Word and the rod, but also by the power of his efficacious grace accompanying the Word, and making us to beleeve and embrace the same; The most able and faithful Ministers may knock for a long time with the call of the Word at the door of our hearts, yet there will be no opening of the heart, nor entrance to the Word, until the Lord come who hath the Key of *David*, and draw away the barres of impenitency and unbelief, and so open the heart that the Word may enter and dwell there.

This drawing and operation of God by his grace in our conversion is

The properties of Gods drawing.

1. Inward within our souls.

2. It is totall and uniform, all the powers of the soul in a sweet harmony and uniformity are drawn toward Christ.

3. It is a most sweet and delightfull drawing without violence and constraint.

4. It is an invincible and irresistible drawing.

1. This drawing is *Inward within the soul*, not like the motion of a wheel by a mans hand out with the wheel; for God puts and fastens these two graces of faith and love into our souls, like two cords cast down to a man in danger of drowning; After God hath fastened them in the soul, then by subsequent grace working in us the gracious acts of faith and love,

N. 3

love,

1. Inward.

love, he draws us to *Jesus Christ* the rock of salvation, that in him we may be saved from perishing; not only gives he the power to beleeve, like a cord cast down to a man, that may use or not use it at his pleasure; But our Lord who casts down these cords of faith and love from heaven, holds fast our faith by preserving it in us, and by it hailes us to *Jesus Christ*; both the power and act of beleeving is from his grace; that from preveining grace and this from following grace, as it is said, *Eze. 11. 19, 20. I will give them a heart of flesh that they may walk in my Statutes*; So the act and exercise of walking in the way of obedience is from the Lord, *Eze. 36. 27. I will put my spirit in you and cause you to walk in my Statutes*; That this operation is inward is evident from *Jer. 31. 33. I will put my Law in their inward parts*; *Ezek. 36. 26. A new spirit will I put within you*; *Joh. 4. 14. The water that I shall give him shall be in him a Well of Water*; The graces of Gods Spirit are as a Well within the house.

2. Total and uniform.

This drawing in our conversion is *total and uniform*; The whole powers of the soul move together toward Christ, like so many wheels oyled and moved by Gods Spirit, the first mover in our conversion; then is the understanding drawn upward, and elevated with a speciall illumination to discern Christ, and salvation in him, and to esteem highly of him, and to count all things but losse and dung in comparison of the excellency of the knowledge of *Jesus Christ*, *Phil. 3. 8.* the will is also drawn, when it is enclined and enlarged to embrace Christ, then is the soul sick of love, with the Spouse *Cant. 5. 8.* the will is strongly inclined with an holy languor after Christ; and the affections like the inferiour wheels in this heavenly motion toward Christ are oyled by the Spirit of grace, and made glad and ready to follow the Lords call; when he puts in his hand, and removes the barre of an hard heart, then the bowels of affections are moved for him, *Can. 5. 4.* Though the motion begins within, yet it rests not within, but draws the outward man also unto Christ; The body becomes a Temple to the holy Ghost, and the members are presented *weapons of righteousness*, *Rom. 6. 12, 13.* As the motion of a Clock is first within, and thereafter is perceived in the

Note.

the hand of the horologe and sound of the bell, so the inward motion of the spirit is perceived by our outward works and words, sounding forth the praises of *Jesus Christ* our Lord.

3. It is a most *sweet motion* and drawing, as when one is moved and drawn forward by the sent of fragrant precious oyntments. *Cant. 1. 3. Thy Name is as oyntment poured forth, therefore the virgins love thee*: It is a drawing with cheerfulness in the person that is drawn: *Draw me* (saith the Spouse) and we shall run after thee, such was her delight in being drawn by the Lord, that she will not come alone, but draw others with her unto the Lord: *Augustine* saith, Man in his conversion follows the call with delight, as the sheep followeth the shepherd going before it with a green branch in his hand. God takes us into the number of his flock, gives unto us such an inclination as his sheep have, to hear and follow his voice; then by the sweetness of the object propounded to us, to wit, *Christ the branch of righteousness*, with his unsearchable riches; and by the inward operation of his Spirit actually inclining the will, he makes us follow his call: *Hos. 2. 14. I will allure her, and bring her into the wilderness, and will speak comfortably unto her.* This is not only an alluring by way of *moral suasion* from the good in the object presented to the understanding and will; but it is also an efficacious sweet persuasion of the will without all violence or contradiction: The same word is used *Gen. 9. 27. God shall perswade Japhet to dwell in the tents of Shem.* We deny not a moral suasion towards those who are come to the years of discretion, in alluring them to Christ by the promises of blessings both in this and the other life: but we deny moral suasion to be sufficient for conversion, without a reall efficiency of grace inclining the heart to beleeve and turn to the Lord.

3. Sweet.

Augustine.

4. It is an *invincible and irresistible* drawing, when ever God intends and uses that exceeding greatness of his power towards them whom he calls according to his purpose; there is no impediment or resistance that doth overcome the unsuperable power and operation of his grace: Satan is not able to do because our Lord is the stronger one, and is able to binde him,

4. Invincible.

him, and spoyle him of the person kept by him under the bondage of sinne: If Satan, the world, or our own corruption could altogether impede the work of our conversion, then never a soul would be brought to Christ; for it is certain the strong man doth what in him lieth to keep his house; but when it pleaseth the Lord to exert his power and operative will, he easily skipps over the mountains of difficulties; no strong hold in the unregenerate soul is able to stand out against the powerfull approaches of his graces: As Sampson by his great strength carried away the gates and barres of Gaza, so our mighty Lord by his strong power takes away all impediments and barres that would hinder his entrance into the heart; *He breaks the gates of brass, and cuts the barres of iron asunder*, Psal. 107. 16. *I will work* (saith the Lord) *and who will let?* Isa. 43. 13. when he worketh, his powerfull grace in the end overcomes all difficulties; as the fire passeth through thorns. Isa. 27. 4. *Who would set the briars and thorns in battell against me? I would go thorow them, I would burn them together.* As thorns make the power of the fire the more to be seen, so is it in great impediments from Satan, the world and our own corruption: the power of Gods grace is the more seen and magnified, that where sinne sometime abounded, there grace superaboundeth: *Manasses, Mary Magdalen, Paul* and these *Corinthians*, 1 Cor. 6. 10. were notorious sinners; in their conversion the rich and free grace of God is the more seen and magnified.

That God exerts and puts forth an insuperable power of grace in mans conversion and drawing him to Christ, is evident from holy Scripture: *Joh. 6. 45. Everyone that hath heard and learned of the Father, cometh unto me*; Here is an efficacious operation of the Father bringing one to Christ; neither is it effectuall only in respect of the event, but efficacious in respect of the manner, because the father so powerfully teacheth and inclineth the heart in our conversion, that the effect, to wit our believing and coming to Christ is wrought hereby. *Ephes. 1. 19. That ye may know what is the exceeding greatness of his power to usward, who beleeve according to the working of his mighty power.* Col. 2. 12. our faith is called the faith of the

That God puts forth insuperable power in mans conversion proved.

the operation of God who raised Christ from the dead, and this act of divine power in raising Christ was insuperable; Notwithstanding all the means used to hinder his rising, 2 Thes. 1. 11. *We pray that God would fullfill the work of faith with power.* To this purpose speaketh Aug. Of the grace of Christ, cap. 14. God by his inward, his secret, his wonderfull and unspeakable power worketh in the hearts of men, not only true revelations but also good wils in them.

Obj. But saies not Stephen, Act. 7. 51. *Ye alwaies resist the holy Ghost as your Fathers did*, therefore men may resist the call of God.

Ans. I answer, 1. There is no doubt but men have, and may resist the outward call and exhortation of the Word, yea, the outward Ministry of our Lord himself, when we was not pleased to accompany it with the powerfull operation of his Spirit in the hearts of the hearers, it was resisted Mat. 23. 37. and it is a frequent complaint, that the Lord had stretched out his arms unto a gain-saying people, who withstood the Ministry of the Prophets. 2. There is a common work of the Spirit, to wit, an enlightning of the understanding, and a propounding to the soul of man the necessity of salvation, and that fulnesse and sufficiency in Christ to save all who beleeve in him; This common work of the Spirit of grace hath been oftentimes and may be resisted by the corrupt will of man. 3. There is also a speciall work of the Spirit lifting up the understanding by a speciall illumination of faith (as *Zachens* being of himself of a low stature was lifted up on the Sycamore Tree to behold our Lord) and therewith a strong inclining of the will by the grace of love to embrace Christ; this special working of the Spirit overcomes the corrupt power of our will in our conversion, and so subdues it that it will not resist, but by his gracious power it is plied to the purpose of his will, wherein he hath decreed our salvation, and our sanctification as a means to that end. 4. There is a twofold resistance, to wit, a compleat and perpetuall resistance, as the fire doth ever resist cold and never becomes cold. There is also an incompleat resistance, when there is a reaction and resistance in the beginning; but in the end it is overcome by the greater power of the other agent; So the coldness in the

Quest.

Ans.

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Act. 7. 51.
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water resists at first, but is afterwards overcome by the heat of the fire, being lesse materiall and more active then the water; as for the common work of the spirit upon the understanding, and some transient motions like lightning upon the affections; Not only the wicked fitted for destruction may resist them, but even the very elect also for a time may, and sometime do resist them with an incompleat resistance; as many, who resisted the Word preached by our Lord, were afterward converted at Peter his Sermon, *Act. 2. 41.* Their resistance was not compleat and final; but when the Lord applies to the will the exceeding greatnesse of his power, which he doth in our conversion, and in the work of saving faith, *Eph. 1. 19.* then is there no resistance, because will to resist is taken away; *This grace (saith August.) is rejected by no hard heart, because even will to resist is taken away.*

*De Prædesti-
nat. sancti. c. 8.*

Use 1.
For Confuta-
tion of such as
teach grace re-
sistible.

- 1.
- 2.

This Doctrine serveth for refutation of these who affirm, that notwithstanding all things be presupposed which are requisite for mans conversion, yet it remains in the power of his will to assent or dissent; This is to make man more powerfull to draw back then God is able to draw him forward to Christ: This is to suspend the will of God until man first make his own choice, and to make the creature to determine the will of the Creator and first mover; As for that of *Isa. 30. 18.* *The Lord will wait that he may be gracious,* and *Rev. 3. 1.* *I stand at the door, if any man will open,* &c. These places only import Gods patience and long-suffering in the outward call of the Ministry of the Word, but do not import that God waits for our consent, or coming from the strength of our own free-will; The outward call signifying what God approves, is oftentimes resisted, as that *Act. 17. 30.* *he commandeth all men every where to repent;* and yet many repented not; Though men resist Gods command in what he will have to be done by them, yet none resists his operative will of his good pleasure in what he will do and work in them and by them; Repentance and faith which God signifies in the Word to be his acceptable will, he by his spirit works in the conversion of the elect, according to *Heb. 13. 21.* *Working in you that which is well-pleasing in his sight;* as our Lord by his Word commanded *Lazarus* being dead to come forth of the grave, and with

with that word he spoke as man, he joyned his invincible and operative power as God, and raised him from the dead; So in our conversion the Lord joyns with the Ministry of the Word the power of God, and raiseth them who were dead in sins and trespasses, and works effectually in them, what by the Word he signified to be his will, concerning their repenting and beleeving; To this purpose saith the *Synod. Arausican. can. 4.* *If any man contend that God waits on our will that we may be purged from sinne, and confesseth not that it is by the infusion of the holy Spirit and his operation upon us, that we have even a will to be purged, such a man resists the holy Ghost himself speaking by Solomon, that the preparation of the will is from the Lord; and he contradicts the Apostle soundly declaring, It is God that worketh in us both to will and to do according to his good pleasure; and in the Second Synod. can. 9.* *It is the gift of God that we have any right thought, or that we refrain our feet from falsehood and unrighteousnesse; for whensoever we do things that are good, God worketh in us and with us, that we may work; and August. in his Book de corrept. & gratia. cap. 14.* *When God will save man, No free-will of man resists him; for to will and not will is so in the power of him that willet and nillet, that it hindreth not the will of God, nor surpasseth his power.*

For Admonition to every one to examine themselves, *If they be yet converted to Jesus Christ;* Seeing our conversion and effectuall calling is by the drawing of the Father, give all diligence to make your calling sure, as the *Apostle* exhorts, *2 Pet. 1. 10.* Labour for an evidence of it in your hearts and lives; If thou remain still where thou wast, either in the course of thy former evill conversation, or in the love and delight of sin in thy heart, thou art not yet drawn to Christ, for drawing imports a forsaking of that station and place wherein sometime we were before that drawing, *1 Cor. 6. 10.* *Such were some of you, but ye are washed, but ye are sanctified;* Such vile persons sometime they were, but after they were drawn to Christ in their effectuall calling they were changed men, and sanctified in their hearts, and reformed in their lives, *1 Thes. 2. 12.* *We charged every one of you that ye would walk worthy of God who hath called you into his kingdom and*

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glory:

Use. 2.
For Examina-
tion of con-
version.

glory; That is, to walk as becomes the Children of God in all manner of holy conversation answerable to your holy calling; but if in the purpose of thine heart and course of thy conversation thou depart from the waies of the Lord, and follow with resolution in thy will, and with delight in thine heart thy old lovers, one lust or other; Thou art not yet drawn to Christ because thy life is a wicked drawing back from the holy commandment, and *If a man draw back the Lord hath no pleasure in him, Heb. 10. 38.* Thou who drawest wittingly and willfully near to the places and occasions of sinne; Remember this is not to be drawn to Christ, but this is to draw iniquity with the cords of vanity, and sinne as it were with cartropes; Can a man take fire into his bosome and not be burnt? Can a man touch pitch and not be defiled therewith? Think it not enough for securing thy conscience that thou art effectually called and drawn to Christ; If thou forsake only some old sins, and yet art drawn away to the love and practise of some new sins; this is only to change the object of thy sinne, but not to change thy heart the subject of sin; as if a man should forsake uncleanness the sinne of his youth, and follow after covetousnesse in his old age; To be changed from unbeleef to carnall security and presumption, from open prophaneesse to close hypocrisie, and a form of godlinesse, making Religion a cloak of maliciousnesse, this makes sinne exceeding sinfull; *Mat. 23. 14.* This changing from one sinne to another, is as *Israel* that changed the way and object of their Idolatry; Now one Idol, then another, but changed not their idolatrous heart; As a Glutton will turn from one dish to another, but changeth not his inordinate and immoderate appetite; This is not to be drawn and turned to the Lord, *Hos. 7. 16.* *They return but not to the most High,* as the Sow in the mire turns from one side to the other, and the sluggard lying still in his bed turns from one side to the other; so hypocrites turn from one sinne to another, and are not yet drawn out of their sinnes to Christ: 2. Thou who art drawn to Christ and hast renounced all the *hid things of dishonesty*, be not secure, watch over thy corruption that it draw thee not back from thy duty thou owest to the

2. Watch over
corruptions.

the Lord thy God, who hath drawn thee to Christ; Because after our hearts are drawn upward to Christ, there is yet in us a principle of corruption drawing us downward, as in an heavy body drawn upward there is still a proneness downward from that intrinsecal heaviness, Therefore when any motion of unbelief or disobedience would draw thee back, and retard thy forwardnesse in the course of sanctification; Entertain not such a motion but rebuke it at the first, and say to thy heart as *Peter* did, *Joh. 6. 68.* *To whom shall I go, thou Lord hast the words of eternal life.* There is great comfort in abiding with him, *Psa. 73. 25.* *They that are farre from thee shall perish, but it is good for me to draw near unto God;* Be earnest in prayer that God who hath drawn thee to the rock that is higher then thou, that he would establish thee thereupon by his free spirit; whenever thou findest a remisnesse or slackning of thine heart at any time like a deceitfull bow; be not carelesse of such a cold fit, for through neglect it will grow upon thee; It is Christian wisdom to observe the first motions of a backsliding heart, and then to do as *Peter, Mat. 14. 30.* *As soon as he began to sink, he cried;* and the Lord who called him stretched out his hand, and saved him; It is a sure ground of thy comfort and confidence; He that called thee at first, may in his wisdom permit thee to sink and settle a little from thy former height of an heavenly minde, to this end that thou maist be humbled with the sense of indwelling corruption that draws thee downward, yet in rich and ty-morous mercy; Thy God who called and drew thee to Jesus Christ will stretch out his hand and draw thee out of that temptation; He will sometimes suffer his own children to sink a little, but never to drown in the Sea of temptation; *For he knows how to deliver the Godly out of temptations,* 2 Pet. 2. 9.

For Exhortation; Seeing the ordinary instrument of our conversion and drawing us to Christ is the outward call of the Word, *Be diligent hearers and readers of the Word, Act. 10. 44.* The holy Ghost fell upon them which heard *Peter*, and gave unto them both speciall and saving grace, and the extraordinary gifts of the Spirit; The Spirit accompanied with

Use 3.
For Exhorta-
tion.

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with a speciall blessing to the Eunuch his reading of holy Scripture, *Act. 8*. These who neglect and contemn the good Word of God how can they expect to be drawn to Christ, and saved by that Word which they neglect or contemn, for this contempt many in the world will be condemned, *Joh. 3. 13*. 2. Consider the *Word will not profit thee for thine effectuall calling, unlesse the Spirit be joyned with the Word, Joh. 6. 63*. It is the spirit that quickeneth, the flesh profiteth nothing; all the outward Ordinances are but dead instruments in relation to the life of grace, until the Spirit of God breathe with them on a soul, and so make them lively and powerful; The Word is the *immortall seed* of the new life, but it is the Spirit who prepares the ground of the heart for receiving the Seed, who makes the heart to mix hearing with beleeving; The Word is a *Lanthorn*, but it is the Spirit who opens the Understanding to see the light; The Word is the *Sword of the Spirit* but hath not an edge to pierce and cut, unlesse it be applied by the hand and power of the Spirit; Then is it a two-edged sword to cut asunder temptations on all hands; Then doth it pierce the heart with sorrow for by-gone sins, and divides the heart from the love of sinne for time coming; The word is a *Box of ointment poured forth*, but it is the Spirit that gives the sent and sagacity of faith, without which we smell not the precious ointment of Christ in the Gospel, as a dead man smelleth not the fragrant flowers that are strewed upon his coffin, Therefore what time soever thou usest the outward means, pray to God for the powerfull assistance of the holy Spirit, that by his operation the Word may be a favour of life unto life, that so by the mighty operation of the Spirit with the Word thou maist be drawn unto Christ, thou maist abide in Christ by perseverance in the faith, and maist be with him for ever in that estate of glory, to the which he will advance all, who in this life are drawn by the Father to him; Now to the Father, who of his free-grace draws us to the Sonne; To the Sonne who of free-love makes all welcome that come unto him, and to the holy spirit who establiseth us that we depart not wickedly from God, be ascribed all praise, honour, and glory, for ever and ever. Amen.

OF



OF OUR UNION In and With CHRIST.

2 COR. 5. 17.

If any man be in Christ he is a New Creature.



OUR Union with Christ our head doth in order follow our conversion and drawing to Christ, for there can be no Union until parties at a distance one from another be brought together: We are first effectually called and brought to Christ, and then joyned unto him in a mysticall Union: Having therefore spoken of the Fathers drawing to Christ, it followeth in the next place that we speak of our Union with Christ.

In these words is contained a conclusion enforced from the 15th verse of this Chapter, Seeing Christ died to this end, that men should live to him who died for them, Therefore if any man be in him as a member of his mysticall body, he is a new creature; After the time of this Union he lives not in the vanity of his former conversation; There comes a secret vertue from Jesus Christ his head to renew him, that as he lives

The order of the Treatise, and connexion with the former.

The Points in
the Text.

lives by faith in him, so he lives as a New Creature in obedience to him.

In the words we shall by the assistance of Gods Spirit consider these three things.

1. The privilege and dignity of them that are drawn to Christ, to wit, to be in Christ.

2. The duty of all partakers of this Union, Every one in Christ is a New Creature.

3. The necessary and indissoluble connexion between the dignity and the duty implied in the particle of connexion *If*, the Proposition is convertible; Every one in Christ is a new creature, and Every one who is a new creature is in Christ.

Doct.

It is the privilege of a Christian to be in Christ.

The Privilege and Dignity is, to be in Christ, Our Union with him; This is one of the Privileges purchased to us by the death of our Lord, *Tit. 2. 14. He gave himself for us, that we might be his peculiar people: Jacob* endured much before *Rachel* was joyned in marriage to him; but our Lord and Husband endured extreme and inexpressible pains, fulfilling all righteousness, that he might espouse us to himself for ever in holiness and righteousness.

Concerning our Union with Christ two things would be known.

1. What it is.

2. What is the excellent benefit of it.

What our Union with Christ is.

As for the first, Our Union in and with Christ is set forth in terms borrowed, 1. From that natural Union of the head and the body, *Eph. 1. 22, 23.* 2. From that domestick and intimate society of Husband and Wife, *Eph. 5. 23.* 3. From artificial Unions, as that of the stones in the building, with the foundation whereupon they are built, *1 Pet. 2. 5.* and that of a graft impied and ingrafted into the stock, *Joh. 15. 1.* So this mysticall Union is Christs joyning of himself to us by his Spirit, *1 Cor. 12. 13.* And after that he hath wrought the graces of faith and love in our souls by his Spirit, then by these two sacred cords of his own twisting, our understandings are united to him by faith, and our hearts by love; By faith we adhere to the Promises made in him, *Act. 11. 23. Heb. 11. 13.* By love we embrace him in our hearts, and will not let him go,

Cant.

Cant. 3. 4. I found him whom my soul loveth, I held him and would not let him go: Joh. 16. 17. The Father himself loveth you, because ye have loved me, and have believed that I came out from God; Their souls were united to Christ by faith and love; Herein consists our Union, when we rely on Jesus Christ the only foundation and rock of our salvation, as stones rest upon the foundation: When we cleave to him with the whole purpose of our hearts, as doth the affection of a dutifull wife to her husband: When we live in a subjection and subordination to Jesus Christ, as the members of the naturall body are subordinate in situation, and operation to the head, when we receive juyce and vertue from Christ as the only living root of all grace, when we grow up in him and bring forth fruits in him and to him; As for a more distinct and particular knowledge of the manner of our mysticall Union, and the secret and unspeakable comforts flowing therefrom, we shall through Gods grace know more in heaven when this Union will be confirmed in glory; Then shall we be made capable to understand more of these hid mysteries of the essential Union, or rather Unity of the three Persons in one essence, of the personall Union of two natures in one person the increated Word Jesus Christ our Lord, and of the mysticall Union of Christ and his Church; and as Scholars promoted to the highest Classe understand then many things which they could not conceive in their younger years, and in their rudiments; So hereafter when our Lord and supreme Doctor shall advance us to that Classe of Angels, and of the souls of just men made perfect, we shall be more fully informed and resolved in many great mysteries by seeing God himself, and in him all things which may either fill the understanding with knowledge or the heart with delight.

As for the second, the worth and excellency of this Union, it is evidently seen, 1. In the necessity of it; for except there be a Union and closing with him by faith here, there cannot be an Union with him in the state of glory, *Eph. 5. 24. He is the Saviour of his body;* Men must be first members of his body, otherwise they cannot be saved; We must first be in him by faith before ever we can be with him in glory; *Paul*

P

was

In heaven we shall know the manner of our union with Christ.

The excellency of our Union with Christ seen in the
1. Necessity of it.

was first in Christ, and then desired to be with him, which was best of all; As Union of will and consent goes before the consummation of the marriage and co-habitation, so there must be in this life a hearty and free consent of our wills and affections taking the Lord Jesus for our Lord and Husband, otherwise there cannot be a co-habitation with him in the heavens. 2. It is seen in that honour whereto a beleever is advanced by this Union. David thought it a great honour to be Sonne in Law to the King, 1 Sam. 10. 18. but this Union is with him, by whom Kings reign, Prov. 8. 15. Men esteem much to be members of such incorporations as have great priviledges and immunities, but no incorporation earthly is comparable to this in Christ; By this Union we have a communion in his death, Gal. 2. 20. *I am crucified with Christ*, and so in his death we have immunity from the sting of death, and from passing to the second death, Rom. 8. 1. as a debtor is discharged of the debt through the satisfaction made by his Surety. Being in Christ we have a communion with him in his resurrection, Eph. 2. 6. *He hath raised us up together with Christ*, as the head raised out of the waters preserves the life of the members, and draws them up after it; By this Union we have immunity from the power and bands of the grave, Psa 16. 10. hereby we have a communion in the ascension and exaltation of Christ to the Fathers right hand, Eph. 2. 6. *He hath set us together in heavenly places in Christ Jesus*; as the honour whereto the husband is advanced, reflects upon his Wife, who is honoured in him and through him.

1. Honour is
confers.

3. Profit it
brings.

3. It is a profitable Union, our Lord and Husband takes away the evil of sinne and punishment from us, and makes us partakers of his righteousness and happinesse, 2 Cor. 5. 21. *He hath made him to be sinne for us who knew no sinne, that we might be made the righteousness of God in him*: as a rich man marrying a poor widow drowned in debt, takes upon him her debt, and giveth unto her an interest in his goods and riches, So our Lord took upon him the punishment of our sins, and gives to us righteousness, a speciall fruit of his death; All who are in Christ have a right in him, (*the first-born of the creatures*)

creatures) to the good things of this life, 1 Cor. 3. 21, 22, 23. *Let no man glory in men, for all things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods.* All that are in Christ have also in him a right to the best things in the life to come, to an inheritance incorruptible, that cannot be defiled, and fadeth not away, 1 Pet. 1. 4.

4. It is a comfortable Union, because in Christ we have interest in the communion and comforts of the holy Ghost; For this end also died our Lord, with whom as our head we are united, that the Comforter might be sent, Joh. 16. 7. *It is expedient for you that I go away, for if I go not away the Comforter will not come unto you*; He promised to send the Comforter, *If I depart I will send him unto you*: he praied that the Comforter might be sent, Joh. 14. 16. *I will pray the Father, and he shall give you the Comforter, that he may abide with you for ever*; It is a ground of comfort for an infirm and afflicted wife to live in society with a loving and compassionate husband, such as Elkanah was to Hannah, 1 Sam. 1. 8. Our Husband the Lord Jesus Christ with whom we are united, and in him to God, is full of pity, Heb. 4. 15. *We have not an High Priest which cannot be touched with the feeling of our infirmities, for in that he himself hath suffered being tempted, he is able to succour them that are tempted*, Heb. 2. 18. Our glorious Head is sensible of any wrong done to the meanest of his members, Act. 9. 4. *Saul, Saul, why persecutest thou me?* though the living members of Christ have not alwaies sense of comfort in their great troubles, yet have they ever a sure ground of comfort from this mystical Union, though through weaknesse of faith to apply the same in great trials, they have not the sense of great comfort, yet in this hour of darknesse and comfortlesse condition they have from this Union the benefit of secret strength upholding them; As the Foundation supports the building, and the root the branches in time of great storms; so our Lord the precious corner-stone and root of beleivers, supports them in the hour of temptation, that though they be moved yet are they not removed; though perplexed, yet not in despair; though persecuted, yet not

4. Comfort it
affords.

not forsaken; though cast down, yet not destroyed, 2 Cor. 4.8, 9. and in the end by his strength we get the victory over great temptations, Phil. 4.13. *I am able through Christ who strengtheneth me to do all things, Rom. 8.37. In all these things we are more then Conquerors through him that loved us.*

4. Perpetuity
of it.

5. It is a perpetuall and indissoluble Union; All Unions between creature and creature will be dissolved one time or other; The Temple of *Jerusalem* was strongly built, yet that Union of stones was dissolved, not a stone left upon a stone; The comfortable society and union between the head and members of the body will be dissolved by death and the grave, that will get the victory for a time; But this Union between Christ and his mysticall body is perpetuall, Rom. 8.35. *I am perswaded that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord: It is true, that Hypocrites joyned to him only in an externall communion in the visible Church, whom we in charity from a form of godlinesse judge to be true members of Jesus Christ, may and will be rejected, Joh. 15. 2. Every branch in me that beareth not fruit he taketh away; but these were only branches by appearance in him, as branches knit loosely to a Tree by a thread, but not ingrafted; as a wooden legge joyned to the body by artifice, and not by nerves: Such were Demas and Simon Magus who were baptized, and thereby joyned to the visible Church, but they were not united to Jesus Christ as members of his mysticall body, and as true branches; for if it had been so, the sweetness in the root would have purged Simon Magus from his gall of bitterness, and Demas from his worldly-mindednesse; In the inward and mysticall Union the understanding is united to Jesus Christ by faith, and the heart by love, and there is no separation; Christ the head and husband preserves his members and Spouse; It were a strange and unnaturall thing for a husband having both love and power not to protect his own Wife from rape and violence; David took no rest until he rescued his wives, 1 Sam. 30. Our Lord is full of love, he died.*

died for us when we were enemies, Rom. 5.10. He is unchangeable in his Love, *Whom he loveth he loveth to the end, Joh. 13.1. He is of infinite power, All power in heaven and in earth is given unto him, Mat. 28.19. He is the Almighty one, Rev. 1.8. He is the stronger one who spoileth the strong one, Mat. 12.29. Our Lord prevented us with love and strength to draw us out of the power of sinne and Satan by his effectuall calling of us, and shall we not beleve and hope that from the same love and strength he will keep his members that they perish not? for we are kept through faith by the power of God unto salvation, 1 Pet. 1.5.*

This Doctrine serves for Instruction, To shew unto us the misery of those who are yet in the state of nature, having their hearts united to the love of their sinnes, and glued to the deceitfull pleasures of the world, and are senselesse and carelesse of this so necessary and excellent priviledge to be in Union with Christ. Their misery is described and lively drawn in black colours, Eph. 2.12. *Ye were without Christ, aliens from the common-wealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world; here is an heap of miseries; A man before he be in Christ is but an alien from the Church invisible, for he cannot be a member of that mysticall body until he be united by faith to the head thereof, and the man that lives and dies without being a member of the invisible Church on earth cannot be a member of that triumphant Church above; As in that Temple of Jerusalem made with hands, there was no coming to the most holy place but through the holy place, so there is no coming to the holy of holies which is above, but to these who are here in an Union with Christ, and in a communion with the universall Church in the Fundamentals of faith, and in the labour of love; without Christ men are strangers to the Covenants of Promise; for in Christ only we have right and claim to the promises of mercy, grace, and glory; In him all the promises are Yea and Amen, 2 Cor. 1.20. they were all made in respect to his obedience and satisfaction, and are performed in respect to the merit of his satisfaction. A woman unmarried hath no right to the mans goods, so a soul not espoused.*

Use 1.
Declares the
misery of men
in their natural
estate.
Such are
1. Without
Christ, &c.
Eph. 2.12.

sed and joyned to Christ by faith hath no title to the promises, a man without Christ is *without hope*, for as he hath no right to the promises so long as he is without Christ, so he cannot with a lively hope look for the good promised, because it is only through Christ that we are brought to the possession of that promised glory, *Eph. 5.24. He is the Saviour of his body*; a legge or arm that is not a member of the body goes not to that place where the head and living members are; A man without Christ is without God, because in Christ only he is our God; in Christ the one Mediatour and Peace-maker a soul doth meet with a reconciled God in mercy, but a man without Christ doth meet with God in his justice, and with him as a consuming fire which can be quenched by nothing but by the precious blood of the Son of God our Mediatour.

2. Slaves to their own lusts

2. The misery of a man not in Christ is seen in this, that he is a *miserable slave to his own corruption*, until he be in Christ, and made free by the Spirit, *2 Cor. 3.17. Where the spirit of the Lord is, there is liberty*; But the spirit of Christ is communicate to those only who are in him and members of his mysticall body; As the spirit and soul of a man informeth and acteth only the true and natural members, not these members which are joyned to the body only by art, so the spirit of Jesus Christ acteth none but these who are his true and genuine members.

3. In the devils snares.

3. Before a man be in Christ; here is his misery, *He is holden fast in the snare of the devil, 2 Tim. 2.26. That they may recover themselves out of the snare of the devil, who are taken captive by him at his will*; In conversion and effectually calling a man is recovered out of that snare, and till this be first, there is no Union with Christ, for there is no communion between light and darknesse.

4. In bondage by the fear of death.

4. A man not in Christ is *subjected to the tormenting fear of death, Heb. 2.14. Christ delivereth them who through the fear of death were all their life time subject to bondage*; A man without Christ is condemned and shut up as a malefactor for the day of execution of the fierce wrath of God, *Gal. 3.22. as a man condemned is in a daily fear of the execution of the sentence*;

tence; So a man not in Christ, upon any the least occasion is put in fear of death; a fit of an Ague will affright him, he is afraid it is a Sergeant sent of God to hurl his soul out of the body to death, judgement and hell; A man not in Christ when his conscience is awakened can neither eat nor drink with content; even in the midst of laughter his heart is sad; his inward gripes and pains interrupt him in the midst of his pleasures; As the hand-writing on the wall did stupifie and disconcert *Belshazar* amidst his magnificence and worldly pleasures, *Dan. 5.5,6.*

5. A man not in Christ is *more miserable at his death then in his life time*, when he looks on death, and beyond death on judgement and hell, this is a fearfull sight; as it is a *begun heaven* in this life to be in Christ by faith, and a *full heaven* to be with him hereafter in glory; So it is a *begun hell* to be without him in this life, and it is the *depth of hell* to be without him in the other life, as the tree falleth so it lieth: if a man live in Christ he will die in Christ, and in the day of resurrection he will be found in Christ; but if he live and die without Christ he cannot be found in him in that day, and all who are not found in him will be lost for ever.

5. Miserable at his death.

It serveth for Exhortation, seeing it is so necessary and excellent a priviledge to be in Union with Christ, *Esteem therefore highly of it and rest not until thou be in Christ*, and rest in him the center of our life and happinesse; As it is said of *Judas*, it had been better for him he had never been born, so it had been better for a man never to have had being in the world, then not to be in Christ; Though the Philosopher say in the commendation of a naturall being, *that it is better to be miserable then not to be at all*, yet it is sound Divinity to extoll this supernaturall being in Christ, and to affirm according to the Scriptures, that it is better never to have had a being in nature, then to want this being in Christ, and so to live and die in sinne and be miserable for ever; There be some strong motives to stir up our desires after this Union; if we consider that happy condition of being in Christ, in opposition to that miserable estate of being without Christ.

Consider the necessity of an Union with Christ, because there

Use 2. Esteem highly of being in Christ, and seek to be in him.

Motives to stir up desires of being in Christ.

Motive 1.

there can be no communion with him except there be first an Union; there can be no communication of benefits on his part, nor participation on our part without this Union; as the root cannot communicate, nor the branch partake of juyce and sap untill the branch be first engrafted into the stock, so a man cannot receive any grace from Christ until he be united to him by faith; *The branch cannot bear fruit of it self except it abide in the Vine, Job. 15. 4.*

Motive 2.

2. Whereas a man without Christ is an alien from the common-wealth of Israel, &c. *Eph. 2. 12.* so after he is in Christ, ye may see his happinesse described in the same Chapter, *v. 18. Through him we have accesse by one Spirit unto the Father; In him our persons are accepted, Eph. 1. 6. In him our service is accepted, 1 Pet. 2. 5. To whom coming as unto a living stone ye are built up a spirituall house, an holy Priesthood to offer up spirituall sacrifices acceptable to God by Jesus Christ; There is first a coming to Christ in our conversion, then is our Union in being built on him by faith, and thereafter our weak and imperfect Sacrifices are accepted of God in him; as a stranger is made welcome for the friends cause who brings him along with him, so though we be strangers by nature to the promises, yet of free grace we are made welcome to God and his promised blessings in his Son our Mediatour.*

Motive 3.

3. A man once in Christ is freed from the damnation of sin, *Rom. 8. 1. There is no condemnation to them who are in Christ Jesus; and he is freed from the dominion of sinne, Rom. 6. 18. Being made free from sinne ye became the servants of righteousness; though a mans being in Christ do not free him from the inhabitation of sinne, and from subjection to it as a Tyrant, yet he is freed from a willing obedience to it as a Lord and King; In his judgement he allows it not, and in his will he affects it not, Rom. 7. 22. I delight in the Law of God after the inner man.*

Motive 4.

4. After a man is once in Christ Satan hath no power over him, as sometime he had, when he was one of the children of disobedience, in whom Satan *worketh powerfully, Eph. 2. 2.* It is true, after a man is in Christ God will permit the tempter to winnow him, as he did to Peter, to this end that by the winde cause

of temptation he may be purged from the chaffe of pride; but this winde shall not blow him away from his Lord, because he who is in him by this Union is mightier then Satan who is without and against him, *Luk. 22. 31, 32. Satan hath desired to have you (said our Lord to Peter) that he may sift you as wheat, but I have prayed for thee that thy faith fail thee not.*

Motive 5.

5. A man in Christ is freed from the tormenting fear of death; It is certain that the dear children of God will have a naturall fear of death, as *Ezechias* had, *1 King. 20.* and *David Psa. 6.* but as they need not, so they should not disquiet their hearts with that fear, because they are united to Christ; as in our Lords death his soul and body was separate one from another, but neither of them was separate from the second person of the Trinity, in which both of them at that time did subsist in the personall Union, so though at our death soul and body be separate, yet even after death, both soul and body remain united to Christ in the mystical Union; Because the body as well as the soul is a part of the mysticall body of Christ, who is the head of the whole person consisting of soul and body; Death to a man in Christ is as a messenger sent in love to take off the Brides old ragges, that she may be clothed upon with incorruption; A man in Christ may have a glad heart at the hour of death, when he looks back he sees his warfare is accomplished, his course and race is finished; and when he looks before him he sees his life and happinesse is hid with Christ in God, and when Christ who is his life shall appear, then shall he also appear with him in glory, *Col. 3. 3, 4.*

Obj. But how shall I be prepared for this Union with Christ? My hard and rocky heart hath not a side to joyn with that precious corner-stone.

Ans. There must be first a deep sense of thy misery without Christ; Because a man will never seek seriously to be in Christ, until he be first sensible of his miserable estate without him. The disciples in the Lake, *Mat. 8. 24, 25.* did not awake our Lord until the Ship was filled with waves; the deep sense of danger chased them to him; So we go not to seek after Christ until we be sensible of our extreme danger in being

How to be prepared for Union with Christ.

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2. being without him. 2. There must be a deep *humiliation of heart with sorrow for our miserable condition in being without Christ*; as the rough stones are prepared by the hammer for the building, so humiliation by the hammer of the Law doth break our rude and rough hearts, and God thereby prepares us to be built and joyned with Christ; The *Jews Act. 2. 37.* were pricked in their hearts, and then cried out for the way to salvation, which is only by being in Christ and beleaving in him. 3. There must be a *serious consideration of the great benefits thou wilt get by this Union*; *Cant. 1. 3. Because of the savour of thy good ointments, therefore the Virgins love thee*: Men seek not after that which no waies they know, *Joh. 4. 10. If thou knewest the gift of God thou wouldst have sought it.* 4. There must be a *Separation of thine heart from delight in any known sinne*, *2 Cor. 6. 17. Be ye separate (saith the Lord) and touch not the unclean thing, and I will receive you*, and there can be no Union till he first receive us. 5. There must be a *receiving of Christ by us through faith*: It is not the offer only that makes the marriage, there must also be a consent to the offer; It is not enough that Christ be offered to thee in the Word; Thou must also take him to be thy Lord and Head, that so with thy consent of free-will procured from thee by the inward operation of his grace thou maist be united to Jesus Christ; Therefore refuse not his offer; he will resent it as a great neglect and sleighting of him, *Mat. 22. 8.* embrace his offer and close with him by faith and love, the two arms of the soul, and say with the Spouse, *Can. 2. 16. My Beloved is mine and I am his.*

Use 3.
Comfort to
those that are
in Christ.

1.

This Doctrine serveth for a ground of *comfort to those who are in Christ*; here is great matter of praise to the rich and free-grace of God, and of much comfort to thy soul; As soon as thou art in union with Christ, so soon God the Father and God the holy Ghost are in union with thee and dwell with thee; As the Father loveth the Son, so he loveth every member of his Son, *Eph. 2. 22. In him you are built up for an habitation of God through the Spirit*; In a soul built by faith on Jesus Christ the Father and the holy Ghost dwels. 2. There is a Union between the holy Angels and thee, *Heb. 1. 14. Are they*

not

not all ministering Spirits sent forth to minister for them who shall be heirs of salvation? Until our Union be made with Christ they are our enemies, as faithful Servants will not attend and guard these who are enemies to their Lord and Master; but no sooner are we in Christ but the *holy Angels* are a daily guard to us, as the Bridegrooms speciall Friends they wait upon the Spouse of Jesus Christ, and at death convoy the beleever home to the Bridegrooms eternall mansions, to the bosome of *Abraham*, and to a communion of glory with him in the fruition of the Lord and his glory for ever, *Luk. 16. 22.* 3. A man in Christ may go with confidence in prayer to the *Throne of grace*. Because God is well-pleased with all that are in Christ, in him their persons and their service is accepted, *Eph. 1. 6. 1 Pet. 2. 5.* as *Josaphs Brethren* were welcome to him when they brought their Brother *Benjamin* with them, so are we welcome to God whenever we come in the name of Jesus, *Joh. 16. 23.* 4. From this Union we have strength for doing duties, *Phil. 4. 13. I am able through Christ who strengtheneth me to do all things*; herefrom we receive strength to stand against strong temptations; his strength is made perfect in our weaknesse, that is, it is declared in our weaknesse to be perfect strength, *2 Cor. 12. 9.* from this we have strength to stand under heavy burthens of trials and afflictions, *2 Tim. 4. 16, 17.* No man stood with me, all men forsook me, notwithstanding the Lord stood with me, and strengthened me; from this Union is counsell and resolution in all difficulties; Counsell in our head the Lord Jesus, who is made of God to us wisdom, *1 Cor. 1. 30.* and *Luk. 21. 15. I will give unto you a mouth and wisdom (saith the Lord) which all your enemies shall not be able to gainsay nor resist*; As our Lord did give to *Steven, Act. 6. 10.* 5. From this Union proceeds contentation of minde in every estate; Jesus Christ by his word and Spirit instructs every member of his mystical body in this sacred mystery of contentation, *Phil. 4. 11, 12.* I have learned and I am instructed to be content with my present estate; Peace with God in Christ makes the soul content in any estate; As a man in good health is contented with any portion of meat set before him, but the sickly man frets and cankers at the

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choicest

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chpiceft entertainment, his diftemper makes him discontent; So a foul in peace with God through Chrift is content with any thing that God fends, The fweetneffe of Chrift makes every bitter thing fweet; But a foul that hath no peace with God in Chrift, even his beft things are curfed to him, and his dainties are lothfome to him. 6. It is a *perpetuall Union*; A man once in Chrift is ever in him, There is no condemnation to them that are in him; As we apprehend him by faith, fo he apprehends and gripes us by his Spirit, *Phil. 3. 10. I apprehend or rather am apprehended*; Beleevers do fometimes lofe their gripes, as men fleeping hold not faft their gripes, fo in our fpiritual droufineffe and heavineffe in a time of defertion or great troubles our hand of faith is benumbed with a fit of coldneffe; Like the hand of a man under waters through coldneffe, taking the cramp, and forfaking his gripe of the cord caft down to him, *Ifa. 49. 14. Sion faid, the Lord hath forgotten me*; and *David faid, that fome day he fhould perifh by the hand of Saul, 1 Sam. 27. 1.* Notwithstanding that both *Sion* and *David* had Gods promise for the contrary, yet being under a fit of great temptation they griped not to the promise; But this is our great comfort, our Lord holds faft his gripe of every perfon that is in him, and thereafter renues in them the act of faith; The power of beleeving was not loft in them. But the act and exercife of it was intermitted for a time: As in a man fleeping the act of griping intermits, but the power to gripe remains in him fo long as life remains in him, Because thofe in Chrift cannot fall away totally, *1 Jo. 3. 9. Whofoever is born of God doth not commit finne, for his feed remaineth in him, and he cannot finne becaufe he is born of God*; Neither can a man in Chrift fall away finally, *Pfa. 37. 24. Though he fall he fhall not be utterly caft down, for the Lord upholdeth him with his hand*; It is true, that fenfe of comfort, peace, and joy, which are fruits of this union, may fail for a time: as in Trees in the time of winter, no fruit is to be feen, yet even then there is a union between the branches and the root; And by vertue of that Union the branches bring forth fruit at another feafon; So the Children of God have their own winter wherein neither themfelves feel com-

fort

fort, peace, and joy, nor others can fee in them any fruits of righteousneffe, when they in an hour of temptation fall into open and scandalous finnes, yet their winter paffeth away, they lie not ftill in their finnes; But the *Sun of righteousneffe* returns with *healing under his wings*, and by a new influence of grace brings forth in them again the fruits of repentance and faith; yea, in *Death there is no diffolving* of this Union; for thy foul goes to Chrift, and abides with him in glory; *Thy body refts in hope* and thy duft in the grave is a part of the myfticall body of *Jesus Chrift*; *The Lord keeps the bones of the Righteous, Pfa. 34. 20.* As the skilfull Clock-maker keeps all the wheels and pins of the Clock after the frame is taken afunder one piece from another, and he fets them all together again in a new frame, fo our Lord preserves all the fubftantials and materials of the body, and will fet all together in a new and glorious frame, in the day of reftoring all things, when he will make up all his Jewels, and when they fhall be for a crown and matter of glory to *Jesus Chrift*, who hath redeemed both foul and body from all enemies, the laft whereof is the grave: then will be the day of their *full redemption*, againft the which they are now *sealed* and *secured* by the Spirit dwelling in them, *Rom. 8. 11. If the Spirit of him that raifed up Jesus from the dead dwell in you, he that raifed up Chrift from the dead, fhall alfo quicken your mortall bodies by his Spirit that dwelleth in you.* To the God of our life, Father, Sonne, and holy Ghoft, be afcribed all praife, honour, and glory for now and ever. Amen.

The Second Point to be fpoken of is the duty of one in Chrift, he is a *New Creature*, that is to fay, he is a renewed man; not the old man, he was sometime before he was in Chrift. Ye would know what this new creature is; Men run to fee new and rare creatures brought from remote parts of the world, It is a commendable curiofity to come and fee this new creature which is brought from heaven; For the holy City wherein are thefe new creatures cometh down from God out of heaven, *Rev. 21. 22.*

A man in Chrift is called a new creature, not that by this Union he gets another foul, underftanding, will or affections; that

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Point 2.
A man in
Chrift is a
new creature.

What the new
creature is.

that were to be another individuall person, and so not the same person he was before this Union. The change is in the qualities but not in the *substance* of the soul; As in a ruinous house when it is repaired; there are new lights and easements, the ground and the materials are the same that were before reparation, but in respect of the new modell and frame there is a great change both within and without the house; so a man in Christ hath the same soul in substance, but the powers of it are put into a new frame according to Christ their pattern; There is a change both in their inner man, in their soul, which is seen of God, and in their outer man, their conversation seen both of God and man; *The New creature is a changed man both within and without.*

Inward change
wherein.

I.

There is a change within, his *understanding* gets new light by this new Union; It were not possible for a man to be in the body of the Sun and not to have light, so it is not possible but a man in Christ the *Sun of righteousness* must have his Understanding enlightened, *Eph. 5.8. Ye were sometime darknesse, but now are ye light in the Lord, Col. 3. 10. Ye have put on the new man which is renewed in knowledge,* so that a man in Christ gets new light; I am not for *imaginary new light*, which is in *phantasy* and mis-imagination, but not in faith from the Word; such new lights are like unto that *ignis fatuus*, wilde fire, which some passengers ignorant of that meteor light, and taking it for a Beacon-light, and a mark of their way have followed, and have fallen over great precipices into deep waters, wherein they perished, so it befell that silly multitude that followed that impostor *Barchocab*, so called by himself, the *Son of the Star* in allusion to the Prophecie, *Num. 27. 17.* This *Lucifer* misled many with his *Phantastical* light, and threw himself and his conceited followers into perdition, and afterward was truly called *Ben-cozib the Son of a Lie*; Many simple people followed *Judas* and *Theudas*, and perished in following these seditious fire-brands; how many thousands following *John of Leiden*, and his false Prophet *Knipperdoling*, perished in the way of *Core*? Such men take the impetuous motions (as speaks *Melancthon* in his *Treatise of Good Works*) of their own private spirit for an inspiration

ration of Gods Spirit, and they take the glances of their own imaginations for the light of Gods Word: It is true, *Pagans* converted to the Christian faith have a *new light* in respect both of the grace of *illumination* and of the *middles* Note. *and means* of their beleaving; to wit, the doctrine of the Gospel; whereas in former times they had no other light but the dim Star-light of nature; But these who are born and live within the visible Church can look for no other mean to beget faith in them, or to be a rule of their conversation, but the written word that shines in the Church of Christ for this effect; It is also true, after we are effectually called and united to Christ, there is a new light in respect of the subject enlightened, in so far as our understandings being before that time ignorant of Jesus Christ in a saving and comfortable way of knowledge, are now enlightened to know him to be our Lord, Mediatour, and Saviour, as a blinde man having his eyes opened receives a new sight but not a new Sun and midst of seeing, so our understandings in our Union with Christ receive the new light of faith, but by the self same word which was preached to us before the time of our effectually calling and union with Christ, 2. As the understanding is renewed, so the will also, and it is made pliable to the good and acceptable will of God; that *Sinew of iron* spoken of *Isa. 48. 4.* our obstinate aversnesse from good and headstrong proneness to evil is taken away, and the will of the new creature is made to answer to Gods will, *Psa. 17. 8. When thou saidest, seek ye my face, my heart said unto the Lord, Thy face will I seek, Jer. 3. 22. Return ye backsliding children (saith the Lord) and I will heal your backslidings;* They answer, *Behold we come unto thee for thou art the Lord our God,* Their will answers to Gods will, and this correspondence in the renewed will is the Eccho and reflex of Gods operative will upon our will; for the Lord worketh in us to will according to his good pleasure, *Phil. 2. 13.*

The affections of the new creature are also renewed, then his greatest sorrow is for his finnes; It is true, a renewed man will have more heart pain for a time for worldly losses, then for his sins, as *David* was much disquieted for the death of *Abalom*,

Abalom, yet at the same time there is more of displeasure in their *wills* with their sins then with any crosse whatsoever; as a man is more pained with a *Pustil* in his hand then with the *blain* that is in his face, yet more displeased with that on his face, though not so painfull: The renewed mans sorrow for worldly losses endures not, but his sorrow for sins encreaseth and abideth; his *sinne* is continually before him, *Psal.* 25. 7. *Job* 13. 26. and the more the sense of Gods love towards them groweth, their sorrow for offending so gracious a God groweth also: As the renewed man hath new sorrowes, so hath he new *fears*; his greatest fear now is to offend the Lord his God; though no man should or could see him, yet in secret he stands in awe of his all-seeing Father, and sayes with *Joseph*, *How can I do this and sinne against God?* Although none could or dared to controll or punish him by reason of his greatnesse in the world, yet with that godly Governour *Nehemiah*, he refrains his heart and hands from doing wrong to any person, because he feareth God, *Neh.* 5. 15. his desires are also renewed and set on God, *Psal.* 73. 24. *Whom have I in heaven but thee, and there is none upon earth that I desire besides thee*: his joy is in the sense of Gods favour; when he hath the light of Gods countenance, the frowns of men cannot make his heart sad; his joy surpasseth all worldly joy. *Psal.* 4. 5. as *John Baptist* did spring in his mothers womb, when the mother of our Lord entred into the house; so the heart of a renewed man exults with joy, when Christ at any time gives to him a speciall visit of the comforter, when God at any time withdraws the light of his countenance, and the comfortable sense of his love, then doth his soul long for a renewed blink, as the watch in the night longeth for the light in the morning, *Psal.* 130. As a sick man in a forreign countrey longeth much for the native air of his own country, so the renewed man in times of desertion and spirituall distemper of his soul, longs for the refreshments of that spirit, that at first breathed into his soul the new life.

As the new creature hath a new inside in his soul, so he is new also in the *outer man*; There is a renewing of his *externall senses*, which are the ports of the soul; whereas before the

Outward
change
wherein.
I.

the time of his Union with Christ every stragling temptation entred into the soul, as thieves easily enter into the City where the ports are not guarded; but after he is in Christ he watcheth over his eyes and ears, as in time of Pestilence the Ports are carefully guarded that none come into the City, without a sufficient testimonial, lest they bring infection with them to the City; So the new creature watcheth over his eyes and ears, and examines narrowly the objects represented by the eyes and ears, before they be admitted within the understanding and will, if the objects represented have a warrant from God, then is there no danger of infection to the soul, they are chearfully received, and entertained with delight; but if they have not approbation from God they are courageously repulsed, his *bodily and outward conversation* is also new; his body is consecrate a Temple to the holy Ghost, and his members are employed to be weapons of righteousness; he frequents not as in former times before his union with Christ, the society of prophane and riotous persons, *1 Pet.* 4. 3, 4. *They think it strange that ye run not with them in the same excesse of riot.*

Let this be for Admonition: Seeing the new creature is new both within and without, *Let no man rest upon a fair outside before the world*, for the Lord requires both an inward and outward Reformation, *Matt.* 23. 26. *First cleanse that which is within, that the outside may be clean also*, *2 Cor.* 7. 1. *Let us cleanse our selves from all uncleannesse of the flesh and the spirit*; God will have our Reformation to begin from within; Plaisters may cover the sore for a time, but heal not so long as the peccant humour within is not purged away; some think the heart is the first thing begins to live in the first birth, I am sure it is so in the *New Creature*; There is first a *right spirit* and a *new heart*; Nature begins within in forming man, and grace begins within in reforming man, but the hypocrite in his renovation imitates art; The Painter draws the outside but not the inward and noble parts; So the hypocrite cares not for the inward and noble part of Religion, to wit, a right spirit, and a new heart; and his Religion is artificial and outward not genuine and inward; There

Use.
Admonisheth
not to rest on
a fair outside.

Rest not in a
pretended fair
inside.

R

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Precise walking
what.

be some that will pretend they have a good minde, but are ashamed of an outward exact conversation, for fear they be called precise; but consider, your outward conversation also must be such as becometh the Gospel of Jesus Christ; The Well of grace in the heart emptieth it self in the course of a godly and honest conversation; This treasure put in the heart makes a man to abound in the fruits of righteousness; Out of the abundance of the heart proceedeth good things, Therefore be more afraid to be called prophane then precise; A Christian precise walking is a circumspect walking, it is a renouncing of all superfluity of naughtinesse, but not a denying of Christian liberty; Or if a humbled and mortified Christian deny to himself at sometimes the use of his Christian liberty, out of an holy fear and self-jealousie, yet will he not be presumptuous to judge other mens liberties by his own actions; because he suspects himself more then others, whose corruption inward he knows not so well as his own, he judgeth charitably of others for their good that he knows, and he censures himself more sharply then others, for the evil he knows to dwell in his own heart: Moreover a precise and exact walking doth well consist with Christian liberty, but no waies with libertinism and licentiousnesse; The Apostle requires of us this exactnesse, Eph. 5. 15. *Walk circumspectly or exactly,* as men on the ridge of a mountain having precipices on either hand, we must neither decline to the one nor to the other extremity; Take once a proof of this manner of walking, the inward content from it will easily arm and counter-guard you against the mockings of prophane men, Psa. 119. 18. *Let my heart be sound in thy Statutes that I be not ashamed:* A heart and conscience sound within needs not be afraid at the mockings of prophane men, who walk not circumspectly but loosely after their own lusts, 2 Pet. 3. 3.

Point 3.

Doct.

Renovation of
heart and life
a necessary
concomitant
of Union
with Christ.

The third Point considerable in the words, is the necessary connexion between the priviledge and the duty, if any man be in Christ he is a new creature.

Renovation of heart and reformation in life is a necessary concomitant and companion of our Union With Christ: Rom. 8. 2. These who are in Christ walk not after the flesh but after the Spirit;

Spirit; Zachaus sometime a grievous extortioner, after he is in Christ he is a changed man; he restores fourfold to them he had wronged, and of his own that remains he is liberall to the poor; The Tylor Act. 18. of a cruell tormentor becomes a kinde and courteous entertainer of the Apostles: Mary Magdalene of a notorious wanton becomes a chaste Matron; Those men given to curious arts, Act. 19. 18, 19. being once in Christ are changed men, They burnt their books and changed their study of curiosity into a study most necessary, to know Christ and him crucified: so Paul of a Wolf became a Lamb, all this change proceeds from their Union with Christ: As the sower crab ingrafted into a good stock partakes of sweetnesse from the root, so as soon as we are ingrafted and united with Jesus Christ, we are made partakers of the divine nature, in being made in some measure conform to his holinesse, 2 Pet. 1. 4.

The reasons of this Doctrine are,

1. There comes vertue from our Lord to mortifie our corruption, and our love to the world, Zech. 12. 10. *They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Sonne:* A Beleever never looks up to the Lord of glory crucified for our sins, but his heart is pierc't with bitter sorrow; The sense of our Lords unspeakable love in suffering for our sins melteth the heart with sorrow, and the greater our love is to him, the greater is our sorrow for our sins that wounded him; When the Jews saw our Lord weep over Lazarus his grave, they said, *Behold him he loved him,* Joh. 11. 36. so much sorrow for sinne is an evidence of much love to Jesus Christ; there comes also from Christ a vertue, mortifying our love to the world, Gal. 6. 14. *God forbid, that I should glory, save in the Crosse of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world;* A man in Christ is dead unto the pleasures of the world, he is so affected with that sweetnesse that flows from Jesus Christ, that he is no more affected with the vain pleasures of the world, then a dying man is with the pleasures of the world; sorrow for his former sins mortifies love in his heart to the allurements of this present world;

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as

as sorrow recent in the heart of a widow for the death of her husband and guide of her youth, keeps her heart from hearing and consenting to new Suitors, so a soul wherein sorrow is recent for its sinnes, that crucified the Lord of glory, hearkens not to the importunate temptations and allurements of this world; such a one laments for sins past as a *Virgin girded with sackcloth for the husband of her youth*, Joel 1.8.

Reason 2.

2. Because there comes a *subduing vertue from Christ our head to subdue and captivate our inordinate affections*; Our flesh with the lusts thereof are crucified with Christ, Gal. 2.20. *I am crucified with Christ*: Our unruly affections are nailed to the Crosse of Christ, as a member of the body nailed fast to a Tree doth still live, but hath not that liberty to move to and fro, as sometime it had; so inordinate affections, though they still live and stir in a man after he is in Christ, yet do not move with their former liberty and vigour running to and fro, as sometime they did in his unregenerate estate; they are somewhat calmed and quieted; As the wilde Bull fastened once to the Fig-tree, stands calm and still, because there is some secret *Sympathy* between him and that Tree, so a soul tied by the cord of faith to the Crosse of Christ is tamed and calmed, by reason of that secret sympathy between a Believer and Christ his head; that whereas before he was mad and wilde in sinning, now he is come to himself with the Prodigall, he is restored to his right senses, his understanding is rectified, and his affections settled by this mysticall Union with Jesus Christ; for *They that are Christs have crucified the flesh with the affections and lusts thereof*, Gal. 5.24.

Reason 3.

3. There comes from our Union with Christ an *expulsive vertue*, Act. 15.9. The hearts of the Gentiles were purified by faith, as vertue from the root expels that sower and bitter taste in the Crab-tree after it is ingrafted; Our Lord as soon as he entred into the Temple, Joh. 2. *Scourged out the buyers and the sellers*, so as soon as Christ in this mysticall Union enters into our souls by his Spirit, he purifies our hearts, and thrusts out these vile and base affections, that had made a through-fare of the soul, and sold it to sinne.

Reason 4.

4. A *healing vertue comes from Christ*, Mat. 4.2. *The Sun of*

of righteousness shall arise with healing in his wings; When Peters mother in Law was in the height of her Feaver, our Lord took her by the hand, and healed her; so when our Lord graciously toucheth a soul though raging in the Fever of sinne, he heals it of that feaver and fervour of sinning, Not that by our Union with Christ a soul is instantly and perfectly recovered from sinne, but the feaver and fervour of sinning is cooled, They are now in the way of recovery; The great Physician hath taken them under his cure, and in proceffe of time will heal perfectly, and present them to the Father without spot or blame.

5. From this Union with Christ comes a *fructifying vertue*, Reason 5.

Joh. 15.5. *I am the Vine, he that abideth in me bringeth forth much fruit; Without me (saith our Lord) ye can do nothing; and In him (saith the Apostle Phil. 4.13.) I am able to do all things*: It is the sap in the root that makes the branch fruitfull, so all our fruitfulness in word or work is from Jesus Christ, Phil. 1.11. being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God; the specious works of heathen men were not formally good, because they were not in Christ, who both makes us fruitful, and also makes our fruits acceptable to God: all sanctifying grace is from a Union with him, Eph. 1.23. his mysticall body the Church, is the *fullnesse of him who filleth all in all*.

This Doctrine serveth for Instruction; Seeing the new creature in all his parts, in our renovation inward and outward proceeds only from a Union with Christ, then there is no strength in mans free-will to renew himself and make himself a new creature; Because Creation is a calling of things to be which are not, and to do this is above the power of any creature; as the first creation was an act of Gods infinite power and wisdom, so the new creature is an effect of his powerfull grace, 2 Cor. 4.6. *God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ*; In these words the knowledge of Jesus Christ by faith is ascribed to God only as the Authour, who by the same power whereby he created the world, doth also bring forth the

Use 1.
Instructs there is no strength in man to make himself a new creature.

new creature; the creature considered in his natural condition doth depend on God, in the being of it, for he made us and not we our selves; In the *conservation* of that being, *Heb. 1.3. He upholdeth all things by the word of his power*; and in its operations, *Jer. 10.23. It is not in man that walketh to direct his steps*; When God withdraws his concurrence the heat of the fire hath no operation, *Dan. 3.27. without his concurrence the meat satisfies not the appetite, neither do clothes warm the body, Hag. 1.6.* So the new creature also depends altogether on God; 1 In the *production* and being of it, *Eph. 2.10. ye are the workmanship of God, created unto good works*; next in the *conservation* of it, *1 Pet. 1.5. Ye are kept by the power of God through faith unto salvation*; God keeps us (as the word signifies) as a Watch keeping the City, when the Burger sleepeth many times, so the Lord keeps the new creature when many a time the renewed man himself is secure and negligent. Lastly, The new creature depends on God in its operations, *Phil. 2.13. God worketh in you both to will and to do*; he *concurres* not only with a general help and providence to the act, but with a speciall providence and work of *prevening grace*; first he *inclines the will* and sets it right by a gracious disposition wrought in it, thereafter *powerfully* and *sweetly determines the will* to such a good and gracious act in particular, and then *concurres* with the will thus inclined and determined, by his subsequent grace and special concurrence bringing forth in us and with us every good work: He both brings to the birth and brings forth; As the skillful Musician first tunes the Instrument, and then plays upon it according to his own minde, so God first tuneth the will by rectifying it with a good inclination, and thereafter makes it act to the praise of his grace, and to the fullfilling of his own goodwill; I may boldly affirm, Nothing shews more the weakness of mans free-will, then the headstrong assertions of the Patrons of the strength of mans free-will for doing good; As the strong motions in the bodies of *phrenetick* men are great evidences of the weakness and distemper in their spirits, so the strong disputes of men to maintain the strength of mans free-will in accepting of grace, are so many strong arguments

arguments of the weakness of mans free-will in not yeelding to the doctrine of free-grace; It is well said by *Augustine*. *Augustine*. *stine* to the same purpose, *Epist. 107. If we would truly defend free-will in man, let us not oppugn that which makes it free, for he that oppugneth free-grace, whereby our will is made free to decline evil and to do good; Such a man would yet have his will to be in captivity.*

Use 2. It serveth for the discovery and reproof of the *blasphemous presumption* of many prophane persons, who say, *They are in Union with Christ, and yet are still the old men, There is no change in their conversation; They are yet as Moab, Jer. 48.11. Their vile sent is not changed*; Whereas every one in Christ is a new creature; It is true, one in Christ through violence of a temptation at a time, and by the unrulinesse of inordinate affections may be brought under the bondage of a temptation; But it is also true, they yeeld not their wills to it, but are led captive, *Rom. 7.23. A Law in my members brings me into captivity, whereas an unrenued man who is not in Christ yeelds himself willingly, and sels himself with Ahab to iniquity; Thou who impatiently saist thou art in Christ, and yet art not a new creature, in so speaking thou disgracest the Son of God; It is a disgrace done to a great or holy person to paint or draw their face, and to joyn thereto the members of a beast; so thou dishonourest Christ in affirming that such a head full of grace and glory hath such impure and beastly members of his mystical body as thou art who wallowest in thy finnes; It is a blaspheming of the power of his grace, as if any could be actual members of his body, and yet he had not so much power as to purifie them; An outward Union with Christ in a visible Church, and in the outward Ordinances, makes many secure; as if that were enough to evidence their mystical Union with Christ; No, was not Simon Magus baptized? and did not Judas receive at least the Sacrament of the Paschever, and yet both of them perished not being in Christ: Consider well that of Jer. 9.25. I will punish all them which are circumcised with the uncircumcised; for all these Nations are circumcised, and all the house of Israel are uncircumcised in*

in the heart; for in Christ Jesus neither *circumcision avail-eth any thing nor uncircumcision, but a new creature*, Gal. 6. 25.

Use 3.
Comforts
against dis-
couragements.
1. Outward.

This Doctrine serveth for matter of great comfort to all who are new creatures in Christ against discouragements of two sorts;

1. From prophane men in the world, who will mock at their change, and gaze upon them, as the multitude do upon a new and strange creature brought from the utmost parts of the world, 1 Pet. 4. 4. *They think it strange that ye run not with them to the same excesse of riot, speaking evil of you*: They who in the daies of thy unregenerate estate flattered thee in thy waies of error and wickednesse, Now after thou art in Christ they will belch out all their spite against thee; *Paul* was highly esteemed and commended by that bloody faction so long as he breathed in their fiery element of cruelty; But as soon as he is a new creature in Christ, they change their tune; their mouths are opened wide against him, *Act* 22. 22. They cry, *Away with such a fellow from the earth, for it is not fit that he should live*; there is no more living for him with them, unlesse he will sin with them; they are mad and cruell against all who forsake them and their evil waies: *Alphonse Diaze* murdered his own brother *John*, because he had embraced the truth and forsaken the errours of the *Roman Church*: If they know any secret sinne committed by thee before thou wast in Christ, whereof they did not so much as admonish thee in the time thou rankest with them to the same excesse of riot, yet now after thou art in Christ they will proclaim it to the world to disgrace and discourage thee, as that proud Prelate of *Alexandria*, *Demetrius*, did openly upbraid *Origen* with his secret error and sin in gelding himself; Though *Demetrius* knew it before, yet did he not blaze it abroad until he began to envy the deserved reputation *Origen* had gotten amongst the people for his great abilities in divine literature; But thou who art a new creature in Christ Jesus, be not discouraged with such re-encounters; It is thy comfort thou hast changed for the better; It is better to be in the Court and society of thy Lord one

day,

day, then many years in the tents of wickednesse; This change from thy former vain conversation is a sure evidence of thy Union with Christ, *He is near to thee who justifies thee*; the more they condemn thee, make thou thine election the surer to thine own conscience by departing from iniquity; Fret not thou at them, possesse thy soul in patience, for their day is coming wherein amongst their other sinnes they shall be charged and judged, for their judging thee before the time; If they cast up sinnes to thee whereof thy own conscience doth convince thee, make thou a good use of them against their wills, and renew thy repentance and confession unto God, and he will renew thine assurance of the remission of these and all thy sinnes; and then mayst thou triumph over them and say with *David*, *Psal* 6. 8. *Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping*; If they speak of thee things false, blesse God for thy innocency; Do thou as *Philip* of *Macedon*, when it was told him that the *Athenians* spoke much evil of him, he answered, he should labour the more to make them liars; Faint thou not nor be discouraged in well-doing, Look to Christ who himself endured such contradiction of sinners, lest ye faint in your mindes, *Hebr.* 12. 3. He was not onely without blame, but without spot, and yet what contradiction did he endure of sinners? called a *deceiver*, and yet truth it self; called a *confederate with the Prince of devils*, and yet the light of the world, that hath no communion with darknesse, nor with the powers of darknesse; and if our Lord who was without sinne endured so much and so frequent contradiction, how patient should we be who are conscious to our selves of many sins? When thou considerest how the eyes of adversaries are upon thee, like subtle and cruell Leopards waiting for an advantage from thy slips to make thee a prey for their bloody tongues; Be thou the more watchfull over thy waies, and be the more frequent and fervent in prayer with God, as *David* upon the like occasion, *Psal.* 5. 8. *Psal.* 27. 11. *Teach me thy way O Lord,*

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and

and leade me in a plain path because of mine enemies, Psal. 69. 12, 13. and Psalm 109. 3, 4. They compassed me about also with words of hatred, and fought against me without a cause, for my love they are my adversaries, but I gave myself unto prayer.

2. Inward.

2. The other discouragement is from within our selves, from the sensible weakness and imperfections of the new creature, and of the work of grace within us; but here is matter of comfort, Every one in Christ is a new creature, though not a perfect creature; There is in thee a perfection in parts, a renovation in all the parts of the soul within, and a change in thy outward conversation; But there is not a perfection in degrees, Hebr. 5. 13, 14. There are babes in Christ who have need of milk, to be taught the first principles of the Oracles of God; There are others strong in comparison of these, and are of discretion to discern between good and evil; Though they be called strong in comparison of new beginners, yet are they but weak and in a growing condition in comparison of that fulnesse of grace in heaven, which is called the perfect man, the measure of the stature of the fulness of Christ, Eph. 4. 13. Be thou humble and thankful for thy happy beginnings of grace; Despise not the day of small things, Zech. 4. 10. Our God manifest his power and wisdom in perfecting the work of grace from small beginnings; The new creature is a babe in Christ before he be a perfect man; Though the infusion of the new life (as also it is in the naturall generation) be at an instant of time, yet renovation which is the living of the new creature is graduall and successive; we walk from faith to faith and from strength to strength; make a conscientious use of thy drachmes of grace, and thy Lord will give talents, To him that hath it shall be given, Matth. 13. He will not forsake the work of his own hands, Psal. 138. 8. Our Lord doth not with his new creature as the Ostridge who leaveth her egges in the earth, and forgetteth that the foot of the passenger may crush them, or the wilde beast may devour them, Job 39. 14. But the Lord doth with his new creature as the Eagle with her young ones,

ones, Deut. 32. 11. As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did leade Israel.

It serveth for Examination, Seeing the new creature is an extract of our Union with Christ, as ye would be sure that ye are in Christ, try and examine if ye have the lineaments and proportion of this new creature in any measure; Look into the glasse of Gods Word and try it.

Use 4.
Examines whether we be new creatures.

1. By a change in thy understanding from darknesse to light There will be a renewing in the spirit of thy minde, Eph. 4. 23. Col. 3. 10. a knowledge with estimation, thou wilt count all things but losse and dung in comparison of that knowledge, Psal. 119. 103. a knowledge ordering thy conversation, Psal. 119. 104.

2. Try it by a change in thy will; whereas sometime thou wast self-willed, there was no controlling of thy will; Thou rushedst into sinne, as a horse into the battle, thy lawlesse will was a law to thee; But findest thou now a change? Dost thou hide Gods Word in thy heart, as David did, Psal. 119. 11. That thou maist look unto it as a Law written into thy heart? Is it thy meat and drink to do the will of thine heavenly Father? If thou finde this happy change in thy will, it is an evident character of the new creature, because in this thou art conform to thy pattern the Lord Jesus Christ, whose meat and drink it was to do the will of his heavenly Father, Joh. 4. 34. whereas sometime there was a repining in thy will against the will of God in afflicting thee, if thou finde a change in thy will by submitting both to the directing and correcting will of God, this is a lively lineament of the new creature, conform to his pattern, who said to the Father, Not my will but thine be done, Mat. 26. 30.

3. Try if there be a change in thy affections; whereas sometime thy distempered and distracted affections ran mad upon temptations, like that man possessed by a furious unclean spirit, Mar. 5. 2, 3. thou wast unrestfull in thy sinning,

no bonds either of Gods Law or mans Law could hold thee, but is there a change, as was in that posselt man after our Lord healed him? are thy affections sober and quiet? This is an evidence thou art in Christ and a new creature; As the *hæmorrhisse* woman, *Mar. 5.29.* knew that *vertue* had come from Christ by the *stopping of the issue*, so thou mayst be assured by the stopping of the impetuous current of thy affections that vertue came from Christ thy head, and healed thee.

4.

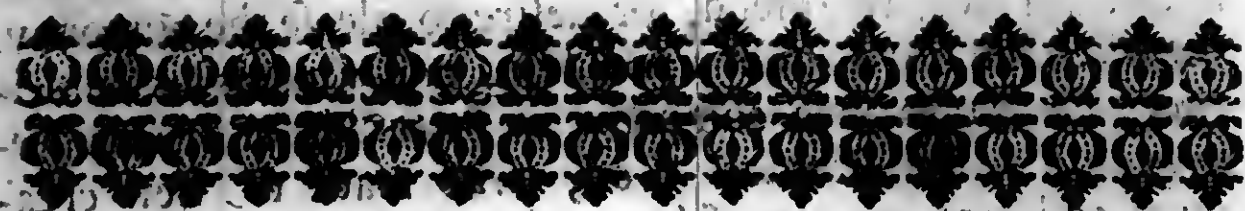
4. Try if there be any change in thy *outer man and conversation*; Thou whose eyes sometime have been full of adultery, as *Peter* speaketh, *2 Pet. 2.14.* windows to let out and let in sinne, if now with *Job 31.1.* thou make a covenant with thine eyes; and if out of a surer purpose to keep that covenant; and out of a self-jealousie thou pray with *David, Psa. 119.37.* Turn away mine eyes from beholding vanity: Whereas sometime both thine heart and ear was uncircumcised, ready to hear unclean communication; Now thy ear is circumcised and purged of that vile itching humour; if thus thou guard thy senses, it is an evident token thou art a new creature, as quicknesse in the eye is an evidence of much life and vigour in the Spirit, so Christian gravity in the eyes, and purity in the ears are evidences of much life of grace in the soul.

5.

5. There will be a changing of thy companions: whereas sometime thou hadst much delight in the company of profane persons, if thou be a new creature there will be a change, *Psa. 119.63.* *1 Pet. 4.4.* thou wilt not run with them to the same excesse of riot, The new creature delights in the company of it own species and kinde; the Lamb and the kid are not of their own accord amongst wolfs or dogs, Or if at a time they be by a providence, and not by inclination, they are in a continuall fear; So is it with the new creature; if in a providence and not by choice he fall into the company of the ungodly, he hath no content of such company, but is in a continual fear either of infection from their corruption, or of scandal from conversing with them, and if at a time the new creature rashly adventure amongst ill company, as *Peter* did into the High-Priests Hall, and there comply with iniquity either

either for fear to offend, or desire to please the company, yet when the Lord looks upon him, and wakens his conscience, he leaves such company, as *Peter* did, and weeps bitterly: To the Eternall God, who made us new creatures and not we our selves, the Father, Sonne, and holy Ghost, be all praise, honour, and glory, for now and ever, Amen.

OF



OF OUR

JUSTIFICATION

Through
CHRIST.

ACT. 13.39.

And by him all that beleeve are justified from all things, from which ye could not be justified by the Law of Moses.

The connexion of this Treatise with the former.



Our Justification is a speciall priviledge promised in the Covenant of grace, *Jer. 31.34. I will forgive their iniquity, and I will remember their sinne no more*; So is it purchased to us by the obedience and satisfaction of the Lord Jesus Christ, who gave himself for us that he might redeem us from all iniquity, *Tit. 2.14.* The application of Justification through Christ followeth our Union with Christ, *Rom. 8. 1.* There is no condemnation to them that are in Christ Jesus, first we must be in him, then there is no condemnation, and not to be condemned by God is to be justified; This doctrine of Justification by faith in Christ Jesus was published and preached by

by Paul at Antioch in Pisidia; Seeing God (saith Paul to his hearers) hath fulfilled the promise made to your Fathers in sending the Messiah to die and rise again from death; Be it known unto you that in his Name and authority we offer unto you in the preaching of the Gospel Justification and remission of sins, and we declare that by his righteousness and the obedience performed by him, and freely accepted of the Father, all and every one who beleeve in him are justified and absolved from all their sins, from which ye could not be justified by the Law of Moses; Because the Law requires for mans Justification a personall, perfect, and perpetuall righteousness; Such an obedience it is impossible for any man since the fall of our first Parents to perform, and therefore it is impossible for man to be justified by the Law of Moses, and thereby attain eternall life.

In the words two things are considerable:

1. The certainty of Justification by Faith, Be it known that by him all that beleeve are justified, &c.
2. The impossibility of Justification by the Law of Moses; in these words, From which ye could not be justified by the Law of Moses.

As for the first, Our Justification by faith, it is set forth in these three particulars.

1. The procurer and deserver of our Justification, by him, that is, by Jesus Christ.
2. The qualification of such as are justified by Christ, to wit, all that beleeve.
3. The measure of their justification, it is not in part for some sins only, but full, from all things.

Before I speak of the particulars, it would be cleared what is understood by this word, to be justified; These of the Roman Church understand it of making one just who before was unjust, by a physicall or rather morall change; as when one that was incontinent or intemperate, is morally changed by the contrary vertues, and becomes continent and temperate; We deny not but the word is so taken sometimes, as *Rep. 22.11. He that is righteous let him be righteous still*; this is our sanctification by the infusion of inherent righteousness, and

The parts of the Text.

What is meant by justified.

and our progresse in the course of new obedience and sanctification; But the word to be justified in the question and case of freeing a guilty soul from wrath and judgement, is ever taken in a sense and signification borrowed from criminall courts, in the which a man arraigned is said to be justified when he is absolved by the Judge, and declared to be just, and freed from the charge given in against him; And so to justifie is opposed to the word *condemn*, which is a declaring one guilty, *Prov. 17. 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord*; Now as to condemn the just, is not to make him wicked of being just, but it is a pronouncing of him to be guilty; So to justifie the wicked is not to make him by a reall inward change righteous, for that the Judge cannot do, but it is to declare him just by his sentence; In this judiciary sense justification is taken, *Isa. 50. 8. He is near that justifieth me, who will contend with me? Rom. 8. 34. Who shall condemn? It is God who justifieth*; So is the word taken here, for our absolution from guilt, and our declaration to be just through Christs righteousness accepted of God, and imputed unto us; and to be justified from all things, is to be absolved from the guilt of sin and wrath: Justification in this place is called remission of sins, *Act. 10. 43. yea, the whole processe of our Justification is set forth in terms borrowed from criminall Courts; the Judge, Joh. 5. 17. the Judgement-seat, Rom. 14. 14. a Reus a guilty party, Rom. 3. 19, Matth. 5. 2. an accuser, Joh. 5. 45. Rom. 8. 34. a witnesse, Rom. 2. 15. an advocate, 1 Joh. 2. 1, 2.*

Quest.

Obj. But does God declare a man to be just who is unjust? this seems not to consist with the truth of God, who will not call darkness light, nor him that is unjust just; It consists not with the justice of God, who abhors it in men that are Judges on earth, if they pronounce the wicked to be just, *Prov. 17. 15.*

Ans.

God justifieth by imputing Christs righteousness.

Ans. God doth not declare by justifying a man, that man is righteous in himself, but first he imputes to him that repents and beleeves, the righteousness of his Son our Mediatour, and so absolves him, and pronounces him just, not by his own inherent righteousness, but by the righteousness of a

of a Mediatour, and it is a just thing with God to discharge the debtor of the debt when satisfaction is made by his Surety; as the Creditor satisfied by the Surety thinks not the debtor himself paid the Summe, but he accepts of it in behalf of the debtor, and upon Satisfaction made he discharge the debtor; So Paul to Philemon in favour of Onesimus, ver. 18. *If he oweth thee any thing lay it upon my account; Paul assumed the debt, and desired that Onesimus upon his engaging for him might be discharged of it; so the Lord Jesus who is called the Surety of a better Covenant, Heb. 7. 22. assumed our debt, undertook to satisfy the justice of God, did satisfy, and obtained for us the remission and acquittance of our sins, whereby we had made our selves debtors to wrath and judgement, 2 Cor. 5. 21. He that knew no sin was made sin for us, that we might be made the righteousness of God in him.*

The Son of God our Mediatour by his obedience and righteousness in doing and suffering for us, hath by himself procured our Justification to have our sins forgiven us; and that by the merit of his righteousness we should be esteemed and pronounced just before God, *Joh. 1. 29. Behold the Lamb of God which taketh away the sinne of the world*; This taking away of our sin was by bearing the punishment due to us; and taking it on himself; so the word used here by John signifieth, *Mat. 4. 6. to bear*, by his bearing the punishment due to us, he took away our sins, he was burthened to ease us, *Isa. 53. The chastisement of our peace was upon him, and by his stripes we are healed*: It is clear from *1 Pet. 2. 24. Who his own self bare our sins in his own body on the Tree*; In which words is expressed the manner how he took away our sins, to wit, by his satisfaction and bearing the burthen of our punishment in his own body; *1 Pet. 1. 19. Ye were redeemed with the precious blood of Christ*; And the word to redeem signifies not here a simple freeing or delivery without any price intervening (as the Socinians affirm) but a redeeming by a price; as is also evident, *Rom. 3. 24, 25. Eph. 1. 7. Gal. 3. 13. Tit. 2. 14. Heb. 9. 12. Rev. 5. 9.*

Reasons of this Doctrine are,

1. God before the Foundation of the world in his free love and wisdom decreed to justify man by the righteousness

Doct.

Christ by his obedience active and passive procured our Justification.

Reasons.

Justification by Christ.

1. Decreed.

ness of Jesus Christ the one Mediatour, 1 Pet. 1.20. *who verily was fore-ordained before the foundation of the world;* And whatsoever God decreeth before time must be executed in time, for the counsel of the Lord shall stand, Isa. 46.10 As the waies of the Lord in executing his eternal purpose are *unsearchable*, so his purpose is *unchangeable*, like to himself, with whom there is no shadow of changing.

2. Declared.

2. This way of Justifying man, as it was decreed before all time, so it was in time declared graciously by promises, Gen. 3.15. *The Seed of the woman* (said our Lord to the Serpent) *shall bruise thy head, and thou shalt bruise his heel;* To this end our Lord took on him the nature of man, that through death he might destroy the devil, Heb. 2.14. This way of Justification by the righteousness of Jesus Christ was declared by God in his promise to Abraham, Gen. 22.18. *In thy Seed shall all the Nations of the earth be blessed;* which the Apostle expounds of Christ, Gal. 3.16. for it is in him only that God blesseth us with spirituall blessings, Eph. 1.3. and one of these blessings in speciall is justification and remission of sinnes.

3. Foretold.

3. This way of justification was foretold by prophecies, and God will not alter the word that hath come out of his mouth, Isa. 53.10,11. *Thou shalt make his soul an offering for sinne;* By his knowledge shall my righteous Servant justify many, Jer. 23.6. *This is the Name whereby he shall be called, Jehovah our righteousness.*

4. Shadow'd by Types.

4. This way of Justification was admirably by the Types and Ceremonies under the Law, as by the sprinkling of the blood of the Lamb upon the posts of the doors, and the destroying Angel his passing over these doors; whereby was signified the blood of the Lamb of God sprinkling our souls from an evil conscience, and delivering us from eternall destruction; and because this was prefigured by the Legal Sacrifices, Our Lord and Mediatour is called the Lamb slain from the Foundation of the world, Rev. 13.8. The same was signified by laying on the sins of the people upon the Scape-goat, who was sent into the wilderness, Lev. 16.10. So on our Lord were laid our sins, Isa. 53.6. that they might be forgiven and forgotten for ever; all these Legall Sacrifices and Ceremonies were

were but shadows of good things to come, Heb. 10.1. for it is not possible that the blood of bulls and of goats should take away sins, Heb. 18.4. the blood of beasts could not satisfy for the sinne of man; These were all Figures and mystical Hieroglyphicks of the Justification of sinners by the righteousness and satisfaction of Jesus Christ the Mediatour, who was the end of the Ceremonial Law; for all the Ceremonies pointed at him as the end and perfection of them all.

5. This way of Justification by the righteousness of Jesus Christ the Surety and Mediatour of the New Covenant was pointed at by Moses in his Proclamation of the Law of works on mount Sinai, Exod. 20. the speciall and principall end (though the Law was propounded to them also for a rule of obedience) of that Proclamation in such a thundring manner, was to leade, yea to chase the people of Israel to seek Justification by the Covenant of free-grace made with Abraham their father in the blessed Seed Jesus Christ; Now the Law of works was not propounded to them by Moses; as a covenant for justification from their sins, it being impossible for them to keep that Covenant; but that it might be as a severe School-master and pædagogus to drive them to a Mediatour, after that they were humbled with sense and sorrow for their transgressions represented to them in the glasse of the Law, and after conviction that they were not able to keep the Law, and so by personal righteousness to be justified, they might seek for Justification in the righteousness of the one Mediatour Jesus Christ. Therefore was the Law given in terrour, because the Law shewing us our sins and impossibility to be justified by the Law, worketh terrour in our hearts; For this cause it is called a killing letter, 2 Cor. 3.6. It makes our hearts after conviction to faint within us, like Malefactors, after the hearing of the sentence of death. That the Law was not proclaimed by Moses to be a covenant for Justification, is notably proved by the Apostle, Gal. 3.17,18. *The covenant that was before confirmed to Abraham (to wit, the Covenant of free-grace in the blessed seed) the Law given by Moses four hundred and thirty yeers after cannot disannull it, to make it of none effect: But the covenant of*

5. Pointed at by Moses.

grace should be of none effect, if the Law of works had been given by *Moses* as a Covenant of justification; for if the people of *Israel* could have been justified by the Law, what need was there of that Covenant of grace made with *Abraham*, and in him with all *beleevers*, but it is evident that one of the speciall promises in the new Covenant made with us in *Christ*, is that of our justification and remission of sins, *Jer.* 31.34. *I will forgive their iniquity. Ezek.* 36.25. *I will sprinkle clean water upon you; and ye shall be clean from all your filthinesse;* And because it might be said, To what end then was the Law of *Moses* proclaimed? To this the *Apostle* answers, *Gal.* 3.19. *The Law was added because of transgressions;* that is, that they and we might be convinced of personal unrighteousnesse, and of a necessity to seek our Justification and absolution in the righteousness of another, even the Sonne of God the Mediatour of the New Covenant; who being our Surety undertook and fulfilled all righteousness for us; The Law serveth for good use to us after we beleeve and are justified by *Jesus Christ*, it remains still the rule of our obedience, and directory of our conversation.

6. The *Patriarchs* were justified by the righteousness of *Jesus Christ*, *Act.* 13.11. *We beleeve that through the grace of the Lord Jesus Christ we shall be saved, even as they. Rom.* 4.5. *To him that worketh not but beleeveth on him who justifieth the ungodly, his faith is counted to him for righteousness;* Even as *David* also describeth the blessednesse of the man unto whom God imputeth righteousness without works, and speaking of *Abraham*, ver. 12. *He beleeved, and it was imputed to him for righteousness.*

Obi. Might not God have forgiven sins without any satisfaction? therefore (say the *Socinians*) the satisfaction of *Christ* was not necessary for justification and remission.

Ans. Some think that even vindicative and punitive Justice is essentiall to God, according to that *Exo.* 34.7. where amongst other attributes of God that of his justice punitive in not clearing the guilty, and visiting iniquity, is also reckoned.

2. Though God in his absolute power might have forgiven

given sins without a satisfaction intervening, yet seeing God hath decreed and revealed that what day man should eat he should die, *God cannot deny himself* to forgive man without satisfaction made to his justice and truth; And in *Christ's* satisfaction God both declared his justice against sin in punishing of his Sonne our Surety, and also his mercy in accepting his Sonnes satisfaction for us, and imputing it to us, *Rom.*

3. 24.

The first Use of this doctrine of free Justification by *Jesus Christ*, is to admire and adore the mercy and wisdom of God, who in riches of mercy and depth of his wisdom appointed a new way of Justification by the righteousness of a Mediatour, after that man by his fall had made himself unable to attain eternall life by the Covenant of works: Dost thou thank God for providing clothes for thy body, food for thy belly, an house for habitation? O above all praise him that hath provided a righteousness for thy soul, how destitute and naked was thy condition? Had Justice taken thee by the throat, and bid thee pay what thou owest, thou couldst not have returned that answer, *Let me alone and I will pay thee all.* This way of Justification by our Mediatour is called the new and living way, *Heb.* 10.19,20. a new way to distinguish it from the old way of personall righteousness for Justification by the Covenant of works, and it is called a living way to distinguish it from the Covenant of works, which through mans weaknesse and impossibility to keep the Law became a killing letter to all that abode not in every point of the Law, *Gal.* 3.10. Admire therefore the riches of his mercy, and look often into this mystery of free-love.

1. Herein is seen the great mercy of our Lord to finde out in the depth of his wisdom the means to satisfie his own justice; Is it not a special favor, if the Creditor finde out a way for satisfaction and payment of the debt without distressing the debtor? The Lord our God in his eternal counsel ordained our justification and salvation to be by the righteousness and satisfaction of his well-beloved Son, *Eph.* 1.7. *In whom we have redemption through his blood the forgiveness of sins, according to the riches of his grace;* There was nothing to be foreseen

2. God hath decreed not to forgive sin without satisfaction.

Use 1.

Admire the mercy and wisdom of God.

Heb. 10.19,20 explained.

Embraced
by the Patri-
archs.

Quest.

Ans.

1. Punitive
justice essen-
tial in Cod.

Rom. 3. 24.
opened.

Ambrose.
Augustine.

in us, that could move God to choose this way for our Justification, Rom. 3. 24. *Being justified freely by his grace through the redemption that is in Christ Jesus.* In which place by grace we understand not the grace of Renovation, but the grace of free favour and acceptation in Christ, and by the word *freely* is excluded all merit on our part; without our works, as Ambrose expounds the place; And Aug. Sermon. 15. of the words of the Apostles; God found nothing in us wherefore he should save us, but found much in us for which he might condemn us, and yet of free-mercy through Christ he accepts us; As the portion which Jacob got out of the hand of the Amorite by his sword and his bow was a free-gift bestowed on Joseph, so our Justification that cost our Lord very dear is a free gift to us; yea, Gods free love and pardoning mercy appeared more in justifying us by the righteousness and satisfaction of Jesus Christ, then if he had manifested his absolute power in forgiving sinne without satisfaction, Joh. 3. 16. *God so loved the world that he gave his only begotten Sonne, that whosoever beleeve in him should not perish but have everlasting life: 1 Joh. 4. 10. Herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the propitiation for our sinnes; The Apostle sets forth his free-love to us in this, that he gave his Sonne to satisfy for our sinnes.*

2. Herein also are seen the riches of Gods mercy, that God gave us to Christ the Mediatour, to the end he might justify and absolve us, Joh. 17. 6. *Thine they were, and thou gavest them to me; a great favour to relieve some of many shut up in one common prison, and to pay their debt.*

3. A rich mercy to send the Gospel to us to publish this new way to righteousness and eternall life by faith in Jesus Christ, Eph. 1. 9. *Having made known unto us the mystery of his will, according to his good pleasure.*

4. Lastly, Herein is rich mercy that God bestoweth on us faith, whereby we run to Christ, embrace him, and abide in him, for all men have not faith, Eph. 2. 8. *By grace are ye saved through faith, and that not of your selves, it is the gift of God; The Angels admire this mystery of Gods free-love and*

and wisdom in this new way of justifying and saving lost man, 1 Pet. 1. 12. and should not we on whom the riches of grace are manifested, cry out with the Apostle, *O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgements and his waies past finding out?* Rom. 11. 33.

It serveth for Examination; Seeing our Justification is so excellent a privilege, it concerns us to try what interest we have in the same.

1. By that which goeth before our Justification and remission of sins, to wit, our repentance, Jer. 31. 19. *Ephraim was ashamed and confounded with sorrow for his sinnes, there is his repentance, ver. 20. I will surely have mercy upon him, saith the Lord, there is forgiveness of his sinnes, Act. 5. 31. Him hath God exalted to give repentance to Israel and forgiveness of sins; Repentance is before forgiveness of sinnes, Act. 2. 37, 38. the converts were pricked in their hearts before they gat remission of their sinnes; For if we confesse our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 Joh. 1. 9.*

2. Try your Justification by that which doth ever accompany it, to wit, your sanctification, 1 Cor. 6. 11. *Ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, 1 Cor. 1. 30. Christ is made of God unto us righteousness and sanctification; whom he justifies in his blood he sanctifies by his Spirit; and where sanctification is not there is no justification from God, but a self-justification and arrogant self-flattery, like to that of the Pharisee, Luk. 18. Justification and Sanctification are twin graces; As the Prophets Widow, 2 King. 4. received by a speciall providence so much oyl as both paid her debt and entertain'd her and her children; So through Christ we receive both the grace of justification and remission of sinnes, and also a stock of inherent righteousness for entertaining our inner and hid man.*

3. Try it by the consequents of our Justification.

1. A loathing and detesting our former evil waies, Ezek. 36. 25. *I will sprinkle you with clean water, there is forgiveness of sinnes; ver. 31. Then shall ye remember your own evil waies, and your doings that were not good, and shall lothe your*

Use 2.
Try our interest in Justification by
1. Antecedents

2. Companions.

3. Consequents.
1.

your selves in your own sight for your iniquities and for your abominations; This is that holy self-indignation the fruit of godly sorrow, spoken of, 2 Cor. 7. 11.

2. Try it also by thy love, which is another consequent of Justification, Luk. 7. To whom much is forgiven the same will love much; the sense of Gods free-love in Justification will inflame thy heart with love to God, and make thee cry out, out, *What shall I render unto the Lord for all his benefits?* Psa. 116.

3. As there will be love in a person justified, so a filial fear to offend God, Psa. 130. 4. *There is forgiveness with thee that thou maiest be feared:* The sense of Gods love in forgiving sins makes a man justified afraid to offend God for time to come; This heavenly indulgence doth no waies corrupt, but better the childe of God on whom it is bestowed.

Use 3.
Esteem highly
of Justifica-
tion; It is

For Exhortation, That we esteem highly of this great privilege of our Justification; the motives hereto are the necessity of it, the price of it, and the utility of it, for we esteem much of things necessary that we cannot want, of things bought with a great price, and of such things as are very profitable for use.

Necessary.

1. Our Justification and remission of sinnes is so necessary, that we cannot be glorified in the other life, except we be justified in this life, Rom. 8. 30. *Whom he iustified them he hath glorified;* as an out-law forfeited must be accepted into the favour of the Prince before he can be restored to his former liberties and rights, So a sinner must be first accepted into favour with God, and have his sins forgiven him, before ever he can be restored to the liberty of the Sonnes of God, and to that right to glory and eternall life he forfeited in the first Adam.

2. Cost dear.

2. Consider the dear price our Justification cost the Sonne of God; That chief Captain Act. 22. 28. esteemed much of the liberty of a Romane Citizen, because it cost him a great sum of money; but how should we esteem of this privilege of our Justification and freedom from the damnation of sin; it cost the Sonne of God very dear, Gal. 3. 13. *Christ hath redeemed us from the curse of the Law being made a curse for us;* how should

should we fear to offend our Lord who purchased it to us at so dear a rate, 1 Pet. 1. 17. *Pass the time of your sojourning here in fear, forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ.*

3. Consider the great profit and utility of Justification; By it we enjoy that sweet fruit of peace in our conscience, *Being justified by faith we have peace with God,* Rom. 5. 1. An out-law who hath not gotten his remission, is under continuall fears, he never sees a man, though as farre off, but he is afraid that he is a Sergeant sent by the Judge to apprehend him, and bring him to judgement: so a man not justified, when God awakens his conscience, is afraid of every thing, as Cain was; an evil conscience not quieted by the remission of sins, makes him jealous even of Gods common favors, and of his own prosperity, he is afraid they be but a fatting of him for the day of slaughter, and coals of fire heaped on his head. Gen. 43. 17. when Josephs Steward brought Josephs Brethren into his Masters house, out of a good and friendly intention that they might dine there, yet they were afraid of this courtesie; so a man of a guilty conscience, until it be pacified by faith in Christ our Righteousnesse, is afraid of common favours; In adversity he is disquieted with every crosse, as a beginning of his endlesse woes: and in common calamities he apprehends that the arrows of the Almighty are shot at him as the speciall Butt of Indignation, he saies as Jonah, *This storm is all for me;* But when an out-law hath gotten his remission sealed, then hath he peace and quietnesse to goe where he will: So a sinner having his remission sealed up in his conscience by the Spirit of Promise, he hath peace in the midst of all his outward troubles; Then doth his soul exult and cry out with the Apostle, Rom. 8. 34. *Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

3. Profitable.

In the affirmative part of the Text is the qualification of such as are justified by Jesus Christ, to wit, all that beleeve.

Point 2.

U

Justifi-

Doct.
Only beleevers are justified.

Justification and remission of sinnes is applied only by faith, and no person receiveth good by the righteousness of Christ, and his satisfaction, but the Beleever only. Rom 3.26. God is the Justifier of him who beleeve in Jesus. Act. 18.43. To him give all the Prophets witnesse, that through his Name whosoever beleeve in him shall receive remission of sins; It is true, that God, Father, Sonne, and holy Ghost, is the efficient cause of our Justification, Rom. 3.24,25. Rom. 8.34. The cause meritorious, is the obedience and satisfaction of Jesus Christ, 1 Cor. 1.30. Eph. 1.7. But the cause instrumentall is faith; Our Justification is through faith, but not for our faith or any intrinsecal vertue and dignity in it; as the hand of a childe is said to feed him, because his hand is the instrument whereby he applies the meat that feeds him; Faith is the grace that receiveth Christ, and love is the grace that entertains him; By faith we take him, and by love we give our selves unto him; Faith like *Martha* brings him home to the house of our soul to dwell there, and love like *Mary* after he is received, sits down at his feet to hear and obey him.

Faith considered,
Simply.
Relatively.

1.

Saving faith is considered two waies, *Simply or relatively*; It is considered simply as a gracious quality infused into the soul by Gods Spirit, whereby we are disposed and enabled to receive all divine truths revealed, and specially the promises made in Christ; As an Archer looketh with his eye to the whole Butt, but especially to the white in the midst of it; So a Beleever looketh to all the truths of God, but his eye is most on the speciall promises made in Christ, as the mark he aims at to be partaker of his righteousness, and to be found in him.

2.

Saving faith is considered *relatively* as an instrument in a foregoing act of the soul apprehending Christ and his righteousness, and cleaving thereto for remission of sins; Faith considered simply is a grace sanctifying and adorning the soul, but it is the foregoing act of faith laying hold on Christ and his righteousness, that justifies us; for a close hand gripes not, it must be opened and stretched out, so it is not the habit but the act of faith which apprehends Christ and his righteousness, and so justifieth the Beleever: *Socinus* in his

Pre-

Doctrine of
Socinians con-
futed.

Prelections, cap 17. will not have faith to be an apprehending of Christ and his satisfaction, but only to be an obedience to the commands of Christ under hope of future immortality, he impiously denieth both the necessity and truth of Christs satisfaction; But the holy Scriptures leade a Beleever to the satisfaction of Jesus Christ, that by faith he may rest thereon for Justification, Rom. 4.24. It is written for us also to whom faith shall be imputed for righteousness, if we beleeve on him who raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification: Faith here looks to Christs deliverance unto death for our offences, and this was his satisfaction for us, Rom. 8.34. Who is he that condemneth? It is Christ that died for us; In which words the Apostle in the Name of beleevers looks to Christs death and satisfaction as the ground of our freedom from damnation, and of our Justification. The Socinians will have faith to iustifie us as it is an act of obedience to the command requiring our beleeving; and they affirm that the very act of beleeving was imputed to *Abraham* for righteousness; But this is to make our Justification to be by the dignity of a work in us; It is falsely alledged that the act of beleeving was imputed to *Abraham* for righteousness, whereas not the act but the object on which he beleeved was imputed to him in respect of the principal and special part of the promise, to wit, Jesus Christ the promised seed; For it was not his beleeving that part of the promise (that he should have a Sonne) which did justifie him, but that which did justifie him was his beleeving on Jesus Christ the blessed Seed, in whom all that beleeve are blessed with spirituall blessings: So Christ in whom he beleeved did justifie him, and was made of God righteousness unto him; It is true, that the act of faith whereby we apprehend Christ and rest on him, is an act of obedience, for God commands us to beleeve in his Sonne, *Mar. 1.15*. yet that act of faith doth not justifie as it is an act of obedience to God, for then our justification should be by works, and not of grace freely, contrary to that, *Rom. 3.24,25*. but faith justifies us only in relation to Christ and his righteousness, whom it embraceth and resteth on: As 2 King. 4.

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the poor Widow behoved to have a vessell for receiving the oyl; but it was not the vessell but the oyl that paid the debt; So there is a necessity of having faith, thereby to receive Christ, but it is the righteousness of Christ only that satisfied for our debt, and justifieth us; As a golden Ring, wherein is set a precious stone, is said to be of great value for the stone that is in it; So the worth of Faith in our Justification is all in relation to that pearl of infinite price, Jesus Christ, and his righteousness; for if Justification were from any intrinsicall vertue in faith, then some men should be more, and some men would be lesse justified, because faith hath its own degrees: some embrace weakly as babes, others as strong men in Christ; but sinne is forgiven as well to the weak as to the strong beleever; Though both of them have not an equall assurance of remission in the Court of Conscience, yet their remission is equally ratified to both of them in the Court of Heaven; for whensoever a sinner repents and beleeveth on Jesus Christ, his sins are forgiven him.

Object. What is that to beleve on Jesus Christ?

Answer. There are three acts of Justifying faith.

1. When upon report of the word of promise, that if I repent and receive Christ alone for Justification I shall be justified; the soul beleiving this promise riseth out of his sins by repentance, and goes to Christ, as *Josephs* brethren in a time of famine, hearing by report that there was plenty in *Egypt*, did immediatly rise and go down to *Egypt* for food to preserve their life; This act of faith doth not justifie a man, but disposeth him for Justification.

2. The second act of justifying faith is an embracing of Christ and his righteousness, and a resting thereon; as *Josephs* brethren filling their sacks with Corn, and carrying it home; so a soul coming to Christ, in the first act doth now receive him, and carry him to the inmost of the soul to dwell there; This is the act of faith that justifieth a man; It is as the Brides taking her Bridegroom by the hand for her present Husband, and saying with the Spouse, *Cant. 2. 16 My Beloved is mine and I am his*; It is called *a beleiving with all the heart*, *Acts 8. 37*. The first act of faith is as the running of a

man

man pursued to the horns of the Altar for refuge, the other act is as of the man embracing the horns of the Altar, and resolving with *Job*, *Job 13. 15. Though he should kill me yet I will trust in him*; and he sayes to Christ as the mother of the dead childe said to *Elisha*, *2 King. 4. 30. As the Lord liveth I will not leave thee*.

3. The third act of Justifying faith is whereby I beleve my sinnes are already forgiven to me; All these are acts of Justifying faith; but the second act only apprehending for the present Christ and his righteousness, doth justifie a man: As in man the acts of vegetation, sensation, and reasoning, are all acts of one reasonable soul, yet it is not by the act of vegetation, or sensation, but by the act of reasoning that a man apprehendeth truths abstracted from sense; so though all these be acts of one justifying and saving faith, yet by the second only we receive and apprehend speciall mercy and Justification by Jesus Christ, for these who obtain eternall life through Christ, must beleve more then devils or reprobates, who beleve that remission of sinnes hath been purchased by Christ; but the saving and justifying faith brings home and applies the promise, *Job 19. 15. Gal. 2. 20. Job 20. 28*.

This Doctrine serveth to convince many unbeleivers of their sinfull presumption, who dare boast they are justified through Christ, and yet never knew what it is to beleve in Christ; or if they know any thing, it is all in a bare speculation, they never travelled in their souls to depart from their sins, and to go to Jesus Christ. As there were steps whereby supplicants ascended into *Solomons* Throne to present their Bills of Petition, and to receive a gracious answer, so are there so many steps whereby we ascend unto the Throne of grace before we receive the pardon of our sins.

1. *A generall faith*, whereby we beleve the truth of all things revealed and contained in the holy Scriptures; because by this faith we are members of the visible Church, *Acts 5. 14*. Beleivers were the more added to the Lord: Without this generall faith, a man come to the years of discretion is not a member of the Church, and without the Church there is no remission of sins: A King grants not a pardon

U 3

but

Use 1.
Convinceth
presumption.
Steps of ascent
to the Throne
of grace.

1.

What it is to
beleve in
Christ.

Three Acts of
Faith.

1.

2.

but to those who are Subjects in his Kingdom, *Isa. 33.24. The people that dwell in Zion shall be forgiven their iniquity; though not all in Zion, yet none but they in Zion.*

2. The second step to the Throne of grace before Justification and pardon of sinne, is *the knowledge of our misery through the fall of our first Parents*; without some fore-going sense of misery, there will be no seeking after mercy; the sick only hath need of the Physician; A man that doth not acknowledge the debt will never seek after a discharge and acquittance of the debt; Therefore the Lord chargeth a sinner with his sins before he offer and give unto him a discharge and remission of his sins; he first challenged *Adam*, Where art thou? to make him know his misery and separation from God by his sin, and thereafter gives to him the promise of mercy and salvation in the seed of the woman; So *Peter* first chargeth the Jews for sinne in crucifying the Lord of glory, *Act. 2.* before he offer unto them remission in the Name of Jesus; such is our stupidity, we will never seek to Christ and Justification by him with all our heart; And in a serious manner until we know our own unrighteousnesse and misery, and the great necessity we have of righteousness and happinesse through him.

3. After conviction in the understanding there will be *displeasure in the will*, and shame in the conscience, when we consider the vanity, the folly and wickednesse of our former conversation, *Rom. 6.21. What fruit had ye then in those things whereof ye are now ashamed*; as a thief after he is taken hath no pleasure in the rope hung about his neck; the sight of it breeds him much shame; *Ephraim* was ashamed and confounded in himself by reason of his sin, *Jer. 31.19.*

4. There is *sorrow and fear in the heart*; sorrow from the sense of guiltinesse, and fear from the apprehension and expectation of punishment; These two passions are as two Lances to wound and torment the soul, *Act. 2.37. They were pricked in their hearts*; this compunction of heart goes ordinarily before Justification; It is the broken heart that the Lord bindes up, *Isa. 61. Ephraim* first smote upon his thigh, before the Lord said, *I will have mercy upon him*; the Publi-

can

can smote upon his breast before he was justified.

5. After sorrow for sin there is an *acknowledgement and confession of sin*, *1 Joh. 1.9. If we confesse our sins he is faithful and just to forgive us our sins*: Confession of known sins goeth before remission of sins; The *Prodigal* confessed his sins and unworthinesse before his Father ran and embraced him in the arms of mercy, forgiving him all his offences.

6. There will be a *serious and diligent enquiry after the way of salvation*; as men wandering out of the way, and perceiving the danger, are grievously perplexed, and enquire after the right way; so a soul convinced of sin, displeased with it, mourning for it, and acknowledging the same, will be very earnest to know the way to Christ and salvation, *Act. 2.39.* These hearers pricked in their hearts, cried out, *Men and Brethren what shall we do to be saved?* and the trembling Jaylor, *Act. 16.* cried out, *What shall I do to be saved?* They desire nothing so much as to know the way of salvation; These men that in the time of their fury in sinning would hearken to no mans good counsell, now when the hand of God is in their conscience, they will be glad to hear a word of comfort or direction from any person that knows any thing of Christ: some men have been like the *wilde Asse*, *Jer. 2.24. snuffing up the winde and no man can turn her*; yet she will be found and easily overtaken in her moneth, when she is heavy with young; Though there was no speaking to them to purpose, nor turning of them in the time they were vapouring in their sins; Yet in the moneth and season when their consciences are overburthened with horreur and fear the bitter fruits of sin, they will be found and may be spoken to freely.

7. After enquiry and resolution obtained from the Word of God, the last step is a *beleeving that Christ came into the world to save sinners*, that he is the alone Saviour; there is no name wherein we can be saved but the name of Jesus; That he is a powerfull and perfect Saviour, *Heb. 7.25. He is able to save them to the utmost who come unto God by him*; That he is willing to receive every soul that comes to him, *Joh. 6.37. Him that cometh unto me I will in no wise cast out*;

These

These are the steps whereby ordinarily a soul ascends to the Throne of grace, and receives Justification in Christ; We speak not of those who have been sanctified and justified from the womb; but the man that hath been of a prophane conversation, must either come by these degrees to the application of Christ and his righteousness, otherwise it is but a mis-application, a self-remission and Justification, but not a Justification from the Lord who will not give pearls to swine, nor holy things to dogs.

Use 2.
Signs of true
faith.

1.

For Examination, Seeing the Beleever only is justified, It concerns us to try our selves, if we have this Justifying Faith.

1. Where this faith is, it *purifieth the heart*, *Act. 15. 9.* God (saith Peter) *purifieth the hearts of the Gentiles by faith*; Christ is said to dwell in our hearts by faith, *Eph. 3. 17.* He keeps the house clean where he dwels, he bringeth along with him a Well of living water, *Joh. 4. 14.* both to cleanse and refresh the soul where he dwels; Faith is a Magisteriall grace, commands all the unruly affections to be quiet, and not to grieve the Lord Jesus that dwels now in his soul; As the Spouse saith *Cant. 3. 5.* *I charge you that you stir not up nor awake my love till he please*; Neither interrupt by your noise his delight in me, nor my delight in him: As one that receiveth into his house a great and reverend person, is afraid to speak or do any thing that may offend him, so is a sound beleever to speak or do any thing that may offend this great and holy Lord, who hath condescended to dwell in his poor soul; then makes he more conscience of moats then formerly he did of mountain sinnes; Every day he sweeps his heart with the besome of repentance for daily failings, and waters his house with tears; and so labours to keep a pure heart either by resisting sin in the temptation, or if he yeeld to the temptation by casting it out by repentance.

2.

2. Saving and justifying faith *spiritualizeth* a Beleever, and makes him to be of a heavenly minde and disposition, *2 Pet. 1. 4.* *Exceeding great and precious Promises are given unto us; that by these you might be partakers of the divine nature*; Faith in the Promises changeth a man and makes him a divine man,

As

As the Seal leaveth the Impression of the Letters upon the Wax, So when the Spirit of God by the work of speciall application brings home to the heart the precious promises, there is left in the heart an impression of a holy and heavenly disposition, conformable to the will of our heavenly Father; of this heavenly change accompanying sound faith speaks the Apostle, *1 Cor. 3. 18.*

3.

3. It *establiseth and fortifieth* the heart against temptations, *1 Pet. 5. 9* *Whom resist steadfast in the faith*; It is called the *Shield of faith*, *Eph. 6.* Faith and perswasion of Gods love to a beleever in Christ, strengtheneth him against temptations; The sense Joseph had of Gods speciall providence strengthened him against that importunate and impudent temptation; *How can I do this* (said he) *and sinne against God?* so the sense of Gods speciall love in Christ establiseth the heart in the midst of temptations; how can I (saith the Beleever in an hour of temptation) do such a sin against my Lord who was crucified for my sins; God forbid, Should I pierce him over again with my sins, should I esteem light of any sinne seeing my least sinnes could not be purged but by the precious blood of the Son of God?

4.

4. Justifying faith is not idle, It is not all in discourse, but operative in the course of our life and conversation, *Gal. 5. 6.* *Faith worketh by love*, that is, faith brings forth in us the good works of love to God and our neighbour; For although severall good works have their own severall habits of vertues as their nearest causes, yet they are attributed also to faith, *Heb. 11. 33.*

1.

1. Because faith cleaveth to Christ, who only is the fountain of all power in us for well-doing, *Joh. 1. 5.*

2.

2. Because faith is informed and perswaded by arguments from Scripture, stirs up and presseth forward all the vertues in the soul to the exercise of their acts. It is true, Charity is not the form of faith (as Papists affirm) for as one vertue is not the form of another; Temperance is not the form of Justice; so neither is one grace the form of another; and we know that Faith will not abide, but Charity will go with us at death, and abide with us in heaven, *1 Cor. 13.* If Charity

were

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were the form of faith, then faith also should abide for ever, for every thing endureth so long as the form of it endureth; Though Charity be not the form of faith, yet certainly love to God, and our Neighbour is a concomitant of Justifying Faith; for sound Faith like a good Tree planted in the heart bringeth forth good works of piety toward God, *Rom. 7. 4.* We are married unto him that is raised from the dead, that we should bring forth fruit unto God; of Charity towards our Neighbour, and of sobriety toward our selves, *1. Tim. 1. 27.* Pure Religion and undefiled before God, is to visit the widow and fatherlesse in their affliction, and to keep himself unspotted from the world.

Use 3.
Comforts to
Believers.

For comfort, Here is ground of comfort to weak believers; Justification is not restrained to strong believers only, for it is said, *Altho' believers; weak believers are not excepted*, and when thy gracious Lord excepts not against thee, but takes thee within his generall pardon to all believers, do not exempt thy self from it; as it is sinful presumption in an impenitent person to pretend to the promise of justification and remission; so it is a fearfull unbelief for thee that repentest and cleavest, though weakly, to Christ, yet to make exceptions against thy self whom the Lord receiveth, *Joh. 3. 16.* God so loved the world that he gave his only begotten Son, that whosoever believeth should not perish, but have eternall life; It is said whosoever believeth; the exception is only against unbelievers, but not against any believer, though his faith were never so weak; Faith is compared to a hand, *Joh. 1. 12.* To as many as received him, &c. and it is compared to a door, *Act. 14. 27.* God opened the door of faith unto the Gentiles, that was both by opening and revealing unto them the mystery of the Gospel, and opening their hearts by faith, that the Gospel might dwell in them; ye know that all hands and doors are not of one size; yet the guest is received into the house by a little door: so the door of faith is not alike large in all; some are babes, some are strong men in Christ; Our Lord was the same person being in the stable of a low and narrow entry, and the same in the Temple that had a large and stately entry; So our Lord Jesus is the same for Justification both to the strong

strong and weak; The same bread of life to both; A weak faith bars him not out; Though the entry be but narrow, yet he is full of condescending, *Isa. 59. 15.* Though I be lofty (saith the Lord) yet will I dwell with him that is of an humble spirit.

Obj. But what call ye a strong faith, and what call ye a weak faith? Acts of a strong faith.

Ans. 1. A strong faith cleaveth to God notwithstanding great and comfortlesse afflictions, as *Job 13. 15.* Though he kill me yet will I trust in him.

2. A strong faith is a faith wrestling with God in praier, alledging his glory, truth, and power, as *Moses, Exo. 32.* as *Jacob Hes. 12. 4.* and *Psa. 77. 2, 3.*

3. It is instant in praier, notwithstanding corruption and unruly lusts make a noise and a tumult in the time; notwithstanding God appear silent to his praiers, yea, to answer roughly by heavy rods; The *Canaanitish woman* her faith was strong, she continued instant in praier, notwithstanding our Lords silence and rough answer, *Mar. 7.*

4. A strong faith looks not to sense and unfitness in our selves but to Gods truth and power whose promises are all in mercy and truth to them that fear him. *Abraham Rom. 4.* looked not to himself, nor to *Sarah*, who were unfit through age to have issue; but he looked to God who had promised, and he was strong in the faith.

5. A strong faith in a time of great difficulties and want of humane helps, casts it self upon God, *Psal. 27. 10.* When my Father and my Mother forsake me, then the Lord will take me up: *Jehosaphat* was strong in faith, *2 Chr. 20. 12.* We know not what to do, but our eyes are toward thee, O Lord.

A weak faith is mixt with doubtings in times of great troubles, as in *Gideon, Judg. 6. 13.* If the Lord be with us, why then is all this befallen us? Evidences of weaknesse of faith.

1. A weak faith wrestles not but faints in praier; when our desires are not vehement and loud in the ears of the Lord, as a weak sick man speaks very low and faintly.

2. Weaknesse of faith is evident in this, when we are discouraged or disquieted with the Lords delay of hearing and helping

helping us in time of trouble; This was even *David's* weakness in the hour of temptation, *Psa. 31. 21, 22. Psa. 116. 11. I said in my haste, All men are liars:* such is the haste and precipitation of our judgement through the violence of griefs and fears, that we consider not that it is the Lords wisdom to delay his help for the trial of our faith and patience, we consider not his Sovereignty, that times and seasons are in his power.

4. A weak faith looks too much to sense and unfitness in our selves, as in *Sarah* who did laugh at the promise; Because she looked to her age, she was now stricken in years; So when we consider our own unworthinesse, we think the promise belongs not to us, This is a spice of our silly and unperceived pride; We would be self-Saviours, and finde in our selves something worthy of Gods grace and bounty toward us, But remember, the Lord requires in us sense of unworthinesse and a seeking after Christ for worthinesse in him; there is infinite dignity in him, and also dignation to dignifie an humble soul, that in sense of self-unworthinesse seeks to be accepted in the Beloved; The Centurion, *Mat. 8.* was very sensible of his own unworthinesse, *I am not worthy (said he) that thou shouldest come under my roof;* yet great faith, *Say the word only and my servant shall be whole;* so though thou be in thy self unworthy, yet only beleeve, if he say the word, thou shalt be whole from all thy sins.

5. A weak faith in extreame desires after good, or fears of evil, depends not on God, but either useth unlawfull means through their impatience, as *Rebecca* suborning *Jacob* to lie to his father for obtaining the blessing she impatiently desired to him; or using lawful means yet trusting in them; As *Aha* in his Physicians, *2 Chr. 16. 12.* As *Israel* in time of the enemies approaches trusted in their strong fortifications, *Isa. 22. 11.* Unlawful means must not be used even for good, that is, to distrust Gods providence, as if he could not effect what he hath promised without our sinfull means: Neither should we put our confidence in the lawful means, that is a deifying of the Creature, and a high provocation of our jealous God, who will not have the glory of our dependance to be given to any creature.

Obj.

Obj. But one will say, How shall I know my weak faith to be a sound, saving, and justifying faith?

Ans. 1. Sound faith though weak, yet is it sincere and straight in relation to the object, looking only to Jesus Christ for righteousness and salvation; all in that numerous Host of the *Israelites* in the wilderness were not alike quick-sighted, yet if any of them stung with the fiery Serpents did look up to the brazen Serpent, he was healed; so though thou hast but half an eye of faith, if thou fix thy heart and eye on Christ alone, thou shalt be healed.

2. If thy faith be sound, though weak, there will be mourning for unbelief, *Mar. 9. 24.* the Father of the possessed childe cried out with tears, *I beleeve, Lord help my unbelief;* weak faith is accepted in Christ, and bemoaned unbelief is pardoned in Christ.

3. There will be a serious and active desire of encrease of faith, *1 Pet. 2. 3.* Desire the sincere milk of the Word that ye may grow thereby, if so be ye have tasted how gracious the Lord is; a desire and endeavour by using the ordinary means to grow in faith, is a sure evidence thou hast gotten some taste of the Lords goodnesse and bounty; This taste sets an edge upon thy desires to enjoy more of the Lord: To whom with the Father, Sonne, and holy Ghost be all praise, honour, and glory, for now and ever, Amen.

The third Point contained in the Text, is the measure of Justification; By him all that beleeve are justified from all things, From all sinnes great and small, from the fault and from the punishment.

When God justifies a man, he accepts him into favour once and for ever, *Jer. 31. 34.* I will forgive their iniquity, and I will remember their sinne no more; That which is never remembered is fully forgiven, *Mic. 7. 18, 19.* He retaineth not his anger for ever, but if sinne were not fully forgiven there would be a retaining of anger, and ver. 19. thou wilt cast all their sinnes into the depth of the Sea; And that which is cast into the depth of the Sea, is not seen again: *Zech. 13. 1.* In that day there shall be a Fountain opened to the house of David, and to the Inhabitants of Jerusalem for sinne and for uncleannesse; That is, for

X 3

Quest.

Weak faith how known to be sound.

Ans.

1.

2.

Doct.

A justified person in favour for ever.

Justified persons may want sense of love.

for all sinne, both original and actual, for whom God once accepteth in Jesus Christ he continueth his loving-kindnesse toward them, there is not a shadow of change nor variablenesse with our God, *Jam. 1. 17.* It is true, our sense and assurance of his love may be more or lesse, sometime under great trials and afflictions no comfort at all from any assurance of his love: As *Job 6. 5. The Arrows of the Almighty are within me, the poyson whereof drinketh up my spirit; the terrors of God do set themselves in array against me; and ch. 7. 21. Why dost thou not pardon my transgression? Deep sense of present great troubles doth interrupt his sense of comfort and assurance of the pardon of his finnes: So Isa. 49. 14. Sion said, the Lord hath forsaken me, and my Lord hath forgotten me; Yet at the same time the Lord loved Job and Sion: Can a Woman (saith the Lord) forget her sucking childe, that she should not have compassion on the Sonne of her womb? yea, they may forget, yet will I not forget thee, Behold, I have graven thee upon the palms of my hands: Then is the faith of Gods children most eminent and conspicuous, when they beleeve the promises above and contrary to sense; It is a glorifying of us, when we walk under the banner of Gods love spread over us, and under the sense of his comforts; but I may say, It is a sincere and eminent way of glorifying God, when we beleeve on his Word, and yet have little or no comfort from any present sense of his love; He is the strongest Christian that beleeveth most on the Word when there is least ground for it in sense; This commended highly *Abrahams* faith, *Rom. 4. 20.* we must not measure Gods love by our present sense, for our heavenly Father hath bowels of compassion even at such times when he puts his children to hardest trials, *Hos. 11. 8. How shall I give thee up, Ephraim? How shall I make thee as Admah? We see the Fathers of the body love their children even at the time they chastise them; There may be a change in their countenance to shew their displeasure with their faults, but there is no change in their affections toward their children; So the Father of our spirits changeth only the course of his outward dispensation and dealing with his own children, but changeth never the counsel and purpose of his love.**

Obj.

Obj. How is a man justified from all his sins? can finnes to come be forgiven unlesse a man repent of them after they are committed?

Quest.

2. Are not even justified persons bound to pray daily for forgiveness of sins according to that perfect pattern of prayer taught by our Lord?

3. Is it not said *Rom. 3. 25. God hath set Christ forth to be a propitiation for finnes that are past,* and therefore not for sins to come.

Ans. To the first; In our Justification our person is accepted for ever; we get our by-past sins forgiven us, and withall get a right in Christ to the remission of sins to come; But our claim to that right, and to the intimation of the pardon of sins to come in the court of our conscience, is suspended by God until the time of our repentance, as the leprous Israelite put out of the camp until he was cleansed from his Leprosie, *Numb. 5. 2.* at this time the Leper lost not his right and title to his own house; so a renewed man though he fall into grievous sins, as *David* and *Peter*, yet loseth not his interest to Christ and Remission; Only he enjoys not the sweetnesse, peace and joy in the communion of the Spirit until he return by Repentance; *David* was a justified person before the time he fell into the finnes of adultery and murder, yet the remission of those two great sins is not intimated to him from God by *Nathan*, until he repent and acknowledge his sins, *2 Sam. 12. 13.*

To the second, Concerning our prayer daily for forgiveness of sins, I answer; No doubt a justified person hath his daily failings, and he is bound to pray that the Lord may continue his kindnesse and pardoning mercy; and that the general remission granted in his justification from all finnes, may be applied and declared to him in the Court of his conscience, in relation to the pardon of his particular and daily offences.

As for that place, *Rom. 3. 25.* it proveth not that Justification is only from sins by-past, but that the vertue of Christs Sacrifice did extend it self as well to the taking away of the sins of Beleevers under the Old Testament in times past, as

Ans.

1. How sins to come are forgiven.

2. How pardon of sin praied for.

Rom. 3. 25. expounded.

as of Beleevers under the Old Testament.

Quest.

Obj. But are not the godly afflicted and punished in this life, how then are all sinnes forgiven them, when some sins are punished in them?

Ans. Afflictions of the godly are not properly vindictive punishments.

Ans. The afflictions of godly and justified persons are not properly punishments inflicted by God as a Judge, but chastisements from him as a Father; for God is angry with the wicked for their sinnes, as a Judge is with the malefactor; But God is displeased with his own Children when they sinne, as a Father with his Children; Though the afflictions of justified persons be not punishments in wrath, yet are they sent of God for good Reasons.

Why God afflicts justified persons.

1.

1. If their failings have been scandalous, that by their afflictions the mouths of enemies to the Truth of God may be stopped; and that such men may be convinced that the most holy God is displeased with sinne even in his own children. 2 Sam. 12. 13.

2.

2. The Lord afflicts them to keep them humble, and to prevent the like sinne in time to come, as David was corrected of the Lord in the destruction of his Subjects for his pride in numbring the people, 2 Sam 24.

3.

3. The Lord doth it for the triall of their faith and patience, 1 Pet. 1. 5. To this end was Job afflicted; and as a tried faith is to the praise of Gods free and strong grace, who both giveth faith to us, and preserveth it in the hour of temptation; So a tried faith bringeth forth great joy to the person tried; The childe of God may and should rejoyce after trial, in his tried faith; as a man rejoyceth more in a piece of gold tried in the fire, then he did formerly when he doubted the soundnesse of it before triall was made of it; as a man glories in a Shield that is shot-proof, so the childe of God who before the time of triall had his own jealousies and doubtings about the soundnesse of his faith, now after a triall he rejoyceth in the soundness of his faith, and praiseth God who in the hour of temptation strengthened in him his faith the work of Gods own hand; This was the matter of the Apostles joy and gloriation, Rom. 5. 3.

4.

4. God afflicts his own dear children in great wisdom, to prepare

prepare them for some great work he is to work in them, or by them as his Instruments; As the foundation is cast deep for building a great work; God maketh Josephs afflictions a foundation for raising up the praise of his over-ruling providence, over the malice of men: of his comfortable presence to Joseph, and for the praise of his bounty to Jacob and all his family; Moses is heavily afflicted and banished for fourty years; yet hereby God prepares him, as a Scholar instructed in a retired and private place, and thereafter bringeth him forth in publick for his own praise, who gave him wisdom and the spirit of government, and makes him a notable instrument of comfort to his people.

5. The Lord afflicteth his own children, to make them more fruitfull in every good work; As Trees after pruning are more fruitfull, whereas briars and thorns are not pruned, but kept for the fire, so the wicked are reserved to the day of wrath. Jude ep. v. 13. But the children of God notwithstanding all their most grievous afflictions are still in favor with God, Psa. 89. 32, 33. I will visit their transgression with the rod, neverthelesse my loving-kindnesse will I not utterly take from him, Psa. 99. 8. Thou wast a God that forgavest them, though thou didst take vengeance of their inventions.

This Doctrine serveth for Comfort to two sorts of Use. persons.

1. To those that are not yet justified from their sinnes, but are under the pain and terrours of the Law, which ordinarily are (as it is also in the naturall birth) most sharp and pungent before the instant of our new birth; in such a case they are affrighted and overwhelmed with the sense of many and great sins, and the deep apprehension of Gods fierce wrath doth distemper and distract their spirits with terrours like to these of the man of God, Psa. 88. 15. While I suffer thy terrours I am distracted; for such persons there is here a solid ground of comfort; Thou who art in such a condition, have thy recourse to the righteousness of Jesus Christ; By him we are justified from all things; Therefore in such a case of soul-fainting under the sense of wrath, I would offer these following grounds of comfort, like the stone put under

Comfort 1. to such as are yet under terrours.

Y

Moses

Grounds of
comfort to
such,

Moses his hands, *Exo. 17.* for holding up thy heavy and fainting spirit.

Consider the *Riches of Gods mercy in Jesus Christ*; He who is faithfull promiseth, *If thou repent, to blot out thy crimson and scarlet sins, Isa. 1. 16, 17. and Mic. 7. 19. Thou wilt cast all their finnes into the depth of the Sea.*

2. Consider the *sufficient vertue and value of the precious blood of the Son of God, Zec. 13. 1. a fountain to purge from sinne and uncleannesse, 1 Joh. 1. 7. The blood of Jesus Christ his Son cleanseth us from all sinne*; Think not that sin can so defile the conscience as if the precious blood of the Sonne of God could not cleane it, for his blood was shed for the remission of finnes; he is a person of infinite worth being in the form of God, and therefore his suffering was of infinite verue and value both to redeem from eternall punishment, and to merit for us an eternall and exceeding weight of glory; It is a great sinne, yea, one of the greatest, through thy unbelief to call in question the vertue of that precious blood, as if thy disease were so desperate, that there were no cure for thee: Blessed be God in Jesus Christ, there is *balm in our Gilead* and a *Physician in Israel*: Our Lord in the day of his humiliation in the world healed all sorts of bodily diseases, to confirm our faith, that he can and will heal all our spirituall diseases, his blood is a *Catholicon* for all finnes.

Quest.

But thou wilt say, I doubt nothing of his power, but only of his willingnesse to heal my soul, who have been so great a sinner.

Ans.

God most willing to pardon sinne.

1.

Ans. To this I answer, 1. Our Lord is more willing to heal a sick soul sensible of sin and mourning under it, then thou canst be willing to be healed; for he hath no pleasure in the death of a sinner, *Eze. 18. 32.* and to confirm thy faith he sealeth it with an Oath, *Ezek. 33. 11.* Say unto them, *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked return from his way and live,*

2.

2. If thou be willing to come to Christ thou hast his word for his willingnesse to accept thee and make thee welcome, *Joh. 6. 37. Him that cometh unto me I will in no wise cast out*; Is thy heart broken with sorrow for thy sins? he is willing to binde

binde up thy heart; for the same end was he qualified with the graces and gifts of the Spirit above his fellows. *Isa. 61. 1. The Spirit of the Lord God is upon me, he hath sent me to binde up the broken in heart*: And thinkest thou that he who was faithful in all the house of God will not do the main businesse for which he came into the world?

3.

3. Consider for thy comfort that even great and notorious sinners have been justified and pardoned; Their names, their sins, and their pardon is put upon record in holy Scripture for thy comfort, *1 Tim. 1. 16. For this cause (saith Paul) I obtained mercy that in me first Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter beleve on him to everlasting life*; *Manasses* was guilty of hainous finnes, of grosse Idolatry, cruell murthers and abominable sorceries, yet when he humbled himself the Lord was entreated of him, and he was justified and pardoned, *2 Chron. 33. 13. Paul* was a furious and cruell persecutour, yet he was prevented with exceeding rich mercy and justified; Our God rich in mercy was found of them that sought him not, yea, of *Paul* who did persecute him in his members; And thinkest thou that he will not be found of thee and of all that seek him with a sore heart for their sins: *Mary Magdalene* was a notorious sinner, yet after her sowing in tears she is dismissed with a gracious pardon. *Luk. 7. 46. Go in peace, thy sins are forgiven thee*; Some of the *Corinthians* had been given to unnatural uncleanness, and yet they were justified in the blood of Christ, *1 Cor. 6. 11.* Therefore go thou to Jesus Christ and rest on his righteousness; interpose it between the wrath of God and thy sinfull soul; So did *Paul Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather that is risen again*: The world may charge thee with some known sins, Thy conscience may charge thee with more, and God may charge thee with many forgotten sins, with many sins thou in thy ignorance knewest not to be sins; Against this heavy charge set thou the Righteousnesse of Jesus Christ, and that discharge purchased by his satisfaction, for God hath made him to be sinne for us who knew no sin, that we might

Such as are
in the state of
grace relapsed.

be made the Righteousnesse of God in him, 2 Cor. 5. 21.
Next this Doctrine serveth for comfort to these who are
in a state of grace, and sometime had assurance of Gods fa-
vour and pardon in Christ, but their relapses into some fits
of unbelief, impatience, of negligence and remissnesse in
spirituall duties, their unruly and inordinate affections steal-
ing away their heart from God, do many times shake and
brangle their former assurances: But be of good comfort,
in Jesus Christ we are justified from all things; Dost thou re-
new thy Repentance daily for thy daily failings? It is thy
comfort, that in thy Justification all thy sins were pardoned;
Abraham the Father of the Faithfull had his own relapse in-
to dissimulation about Sarah, and yet before that time he
was justified, and remained still in favour with God. Israel
relapsed often into idolatry, as an adulterous woman into
new acts of adultery, yet the Lord barred not the door of
mercy: Return unto me saith the Lord, Jer. 3. 1. and Mat. 18.
21. Our Lord commandeth us to forgive our brother his
relapses into offences against us; And shall we think that
the God of mercy requires more mercy in one man toward
another, then he hath in himself who is infinite in mercy?
What is all our created mercy but a small line drawn off that
copy, a drop in us from the sense of that Ocean of mercy in
God towards our selves? Be mercifull as your Father in heaven
is mercifull; I would exhort the children of God after their
Justification to watch and pray against relapses, because as
in a broken Leg that is bound up, if it fall again it is shatter-
ed and shaken with the fall; so relapses oftentimes shake all our
former assurances.

Quest.

Obj. But after my relapses, though I renew my repentance
and pour out my soul in the bitterness of my spirit before
the Lord, yet he remains uncouth and strange, he renews
not the assurance sometime I have had of my justification and
remission of my sins.

Ans.

Why God re-
news not assu-
rance immedi-
ately after re-
lapses.

Ans. Wonder not at that, It was so with David; After he
was justified and in special favour with God, he fell into
great sins whereof he repented from his heart, and yet was
not restored immediatly to his former peace of minde, and
joy

joy of heart, Psa. 51. 12. Restore unto me (saith he) the joy of
thy salvation; It is mercy and wisdom with God after our
relapses, though we repent of them truly, yet to suspend
for a time the renewed assurance of pardon, that sin may be
the more bitter to us, and that we may be the more circum-
spect in time to come; when we perceive by sad experience
how relapses do displease our heavenly Father, and provoke
him to be strange to us in not speaking by his spirit famili-
arly and peaceably to our spirits, as formerly he hath done;
It were not wisdom in the Fathers of the flesh to clap their
childrens head immediatly upon the acknowledgement of
their offence; such hasty indulgence might prove a snare
and occasion of licentiousnesse; Only wait thou on God
with thy mourning heart, and he will renew thy pardon;
doubt never of a renewed assurance of pardon of sin when
God gives to thee a renewed softnesse of heart: A soft heart
that melteth like wax before the Lord is one time or other
sealed with the Spirit of promise; After thou hast gotten
thy discharge renewed, keep it well as men do their Charters
and Evidences in a close chest; keep it in a good conscience;
A sound conscience is like to a tender woman with childe, a
wrong step at any time may harm the birth, and make her find
no lively and comfortable stirrings of it in the womb for a
long time; so a good and tender conscience is harmed by
any little declining from the straight paths of the Lords
Commandments, and thereafter thou findest not in thy soul
the lively and comfortable motions of the new-birth; Let it
be therefore thy daily study to keep peace with God in a good
conscience; This was Pauls daily exercise, Act. 24. 16. Herein
do I exercise my self to have alwaies a conscience void of offence
toward God and toward man.

The other Point to be spoken of is, the Impossibility of Ju-
stification by the Law, in these words, From which ye could not
be justified by the Law of Moses, that is, by the Moral Law
proclaimed by Moses.

Justification is not by the works of the Law, or by any inhe-
rent righteousness and conformity in us to the Law; Justifica-
tion by the Law was possible in the state of innocency; for
as

Y 3

Point 2.

Doct.
Justification is
not by the
Law.

as God then gave to man a perfect Law, so he made man innocent and able to keep the Law; But in the state of corruption it is impossible for man to keep the Law, Rom.8.3. This Doctrine is fully proved by the Apostle in the Epistle to the Romans and Galatians.

The Reasons of the Doctrine are;

Reason 1.

1. A man justified by the Law must be such a one *who was ever righteous*; for it requires a perpetuall conformity, in good inclinations as well as in good actions; But no man except Jesus Christ was born without sinne, and therefore no man can be justified by the Law.

Reason 2.

2. As the Law requires perpetuall, *so a personall and perfect obedience in all things*; but no man can keep the Law perfectly, Jam.3.2. *In many things we offend all: 1 Joh.1.10. If we say we have no sinne we make him a lyar, and his truth is not in us. Psa.143.2. In thy sight shall no man living be justified;* Augustine noteth well upon that word (*in thy sight*) therefore (saith he) every man living may justifie himself in his own sight, but not in thy sight; How in his own sight? while as he pleaseth himself but displeaseth thee; But no man living shall be justified before thee: Albeit I seem righteous to my self, thou bringest forth out of thy Treasury a rule, thou laiest me to it, and I am found crooked; Wo be to mans life, though never so commendable before men, if thou shouldest set apart thy mercy, and discusse his life according to thy justice.

Quest.

Obj. Then a man is not under the commanding power of the Law, saith the *Antinomian*.

Ans.

A justified person under the command of the Law, Papists.

Antinomians.

Ans. That cannot be inferred from the Text, for it is said, *We cannot be justified by the Law*, But it is not said, *that we cannot or should not be directed by the Law as the only rule of our obedience*: The Papists will have our Justification at least to be perfected by actuall righteousness and doing the work of the Law which they call our second Justification; They give too much, and the Antinomians too little to the Law, who will not have it a *rule of obedience unto a person once justified and in the state of grace*; A person justified is freed from the curse, rigour, and irritation of the Law,

But

But the directing and mandatory power of the Law is not abolished. Rom.3.13. *Do we then make void the Law through faith? God forbid, Yea, we establish the Law. Jam.2.8. It is called the Royall Law, as the common High-way is called the Kings way, so obedience to the Law is appointed of God to be the way wherein we should walk to eternall life, Eph. 2. 8. We are created unto good works that we should walk therein;* And the Law is the only rule of good works; Not that holiness and righteousness (as some Antinomians asperse our doctrine) is fashioned by the Ministry of the Law, but by the Spirit of Jesus Christ transforming us in the Gospel, 2 Cor.3.18. The Spirit is the former of the New man, and the Law is the pattern unto which we are conformed: Moreover, if a justified person were not subject to the Law, then should he commit no sinne, for *where no Law is, there is no transgression*; then Davids adultery and murder was no sin in him, he needed not to have repented; But the Scripture sheweth us his repentance, and that Nathan said to him, The Lord hath taken away thine iniquity, therefore a justified person is still under the mandatory power of the Law.

This Doctrine serveth for a ground of refutation of that *presumptuous Doctrine in the Romane Church*, who divide the work of Justification between Christs righteousness and the regenerate mans inherent righteousness; They joyn together Justification by faith and Justification by inherent righteousness, which two the Apostle sets down here as inconsistent; As also Rom.11.6. *If by grace, then is it no more of works, otherwise grace is no more grace.*

1. This is a *comfortlesse doctrine*; Because a man trusting to his own righteousness can never be confident of his salvation, for our inherent righteousness is imperfect, 1 Cor. 13.9. and therefore it is no wonder that the Romane Church doth teach men to doubt of salvation; Because a man who looks to be justified by his inherent righteousness can never be sure of his salvation; As a man that hath no other but a paper corset cannot be confident of safety in the day of battle.

Use 1.
Confutes the
Popish do-
ctrine of Ju-
stification.

1. Uncomfor-
table.

2. The

ever ple-
by Saints.

Council of
Trent.

Augustine.

3. Matter of
gloriation a-
gainst God.

Bellarmino an-
swered.

2. The Saints and children of God never pleaded for this way of Justification by their own righteousness, Job 9. 2, 3. How should man be just with God? If he would contend with him he cannot answer him one of a thousand; and David, Psa. 130. 3. If thou Lord shouldst mark iniquities, O Lord who shall stand? Psa. 143. Enter not into Judgement with thy Servant, for in thy sight shall no man living be justified: The Council of Trent Sess. 6. Can. 18. curseth all who say that the keeping of the Law is impossible to a renewed man; It is a needlesse dispute, whether God may give that measure of grace to a renewed man, whereby he may keep the Law perfectly; But this we know from his will revealed in holy Scripture, that it is not his will to give to a man renewed such measure of grace where- by he may keep the Law perfectly; Because God hath ap- pointed our Justification to be wholly by the righteousness of Jesus Christ, 1 Cor. 1. 30. 2 Cor. 5. 21. and therefore he will not give to a man renewed such measure of grace that he may keep the Law perfectly, and so be at least in a part justi- fied by inherent righteousness whether habituall or actual; To this purpose speaketh August. confess. lib. 9. c. 13. in this present world a man liveth well, if he live without a crime; But whosoever thinketh he liveth without sin, by so think- ing he laboureth not to want sin, but to want the pardon of sinne.

3. If Justification were by the renewed mans inherent righ- teousnesse, then man should have matter of gloriation in his own works, but gloriation is excluded by the Law of faith, that is, by the doctrine of the Gospel, teaching us that we are justified freely by faith in Jesus Christ without the works of the Law, Rom. 3. 26, 27. whereas Bellarmine replieth that the Apostle excludeth only all gloriation in works done by the strength of free-will without grace, and not the gloriation in works done from faith; for (saith he) we are commanded thus to glory. Ans. The Children of God in the matter of Justification have no ground of gloriation in works done by them in the state of grace, for Abraham though renewed had not whereof to glory before God, Rom. 4. 2. It is true, a re- newed man may glory in this, that he hath a good conscience, but

but he may not glory in his own righteousness, as if by it he were justified before God.

Though works of the Ceremoniall Law (say some) are excluded from our Justification, yet not the works of the Moral Law. Works morall excluded from justifying.

Ans. The Apostle excludes not only the works of the Law Ceremonial, but of the Law Morall; Because he speaks of that Law, by which is the knowledge of sinne, Rom. 3. 20. which condemneth the whole world, Rom. 3. 19. which cur- seth all men for their disobedience, Gal. 3. 10, 12, 13. and it is said Abraham was not justified by works, which cannot be un- derstood of the works of the Ceremoniall Law, for it was not given in Abrahams time.

Neither is that exception of any moment, that works done before faith and mans conversion, do not justifie, but works done after our conversion; Because the Apostle to prove Ju- stification to be by faith and not by works, brings for ex- ample the Justification of Abraham after he was called out of Chaldaea, and was approved of God in the course of god- liness, Rom. 4. 2, 3. Therefore Chrysostome speaking of the Justification of Abraham, Hom. 8. in Epist. ad Rom. It is no strange thing (saith he) for one that hath not works to be sa- ved by faith, but that a man adorned with good works should not be justified by them, but by faith, this is admirable, and that which specially declares the power of faith: Yea, Paul speaking in his own Name after he was renewed, and in the Name of all the renewed children of God excludeth works done after conversion; Gal. 2. 16. We have beleevd in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the Law. It was a commendable Ordinance of Anselme Arch-bishop of Canterbury, wherein he prescri- bed certain Interrogatories to be proposed by the Priests to all sick persons on their death-bed, of which the last Interro- gatory was this: Beleevest thou that thou canst not be saved but by the death of Christ? Then the sick person answereth, Yea; Then it is said to him, Go on so long as thy life remains in thee, put all thy confidence in his death, commit thy self wholly to his death; and if the Lord would judge thee, say thou, O

Works done
after faith ex-
cluded.

Chrysostome.

Lord, I put the death of our Lord Jesus Christ between me and thy Judgement; otherwise I contend not with thee; and if the Lord say unto thee, But thou art a sinner, say thou, But I put O Lord the death of our Lord Jesus Christ between me and my sinnes. If the Lord say unto thee, but thou hast deserved damnation, say thou, O Lord, I put the death of our Lord Jesus between me and my evil deservings, and I offer his death for that merit I should have had but have it not: If the Lord shall say, he is angry with thee, say thou, O Lord, I put the death of our Lord Jesus Christ between me and thine anger: In all these answers, there is not one word of inherent righteousness to interpose it between Gods justice, and a sinfull soul.

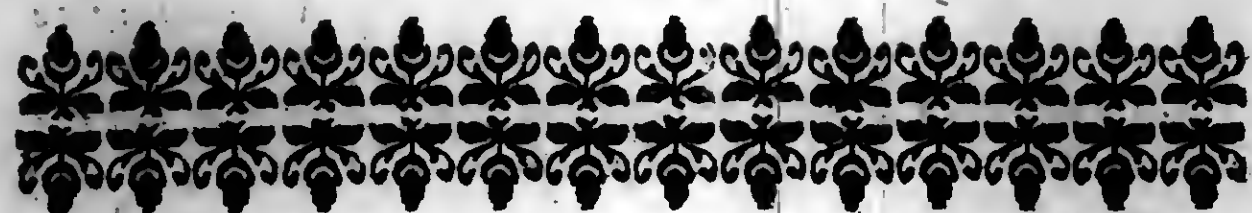
se 2.
comfort to
beleevers.

It serveth for comfort to beleevers, who are much discouraged in themselves when they come short of obedience due to the Law; Remember we are justified not by the works of the Law, but by the righteousness of Jesus Christ, Thou shouldst be humbled for thy imperfections and deficiency even in thy best performances; but cast not away thy confidence; the righteousness of Jesus Christ is both a perfect satisfaction for our willful unrighteousness in the time of our unregenerate estate, and also a covert for the imperfections of our righteousness in our regenerate estate; Therefore in all thy discouragements from imperfections, appeal thou to the mercy of God in Jesus Christ, as David did, Psa. 130. 3, 4. If thou mark iniquities O Lord, who shall stand? but there is forgiveness with thee; As Daniel, ch. 9. 8, 9. O Lord, to us belongeth confusion of face; To thee O Lord our God belongeth mercies and forgivenesses; These two would go together; Acknowledgement of sin to humble us, and acknowledgement of Gods mercy to raise us up and comfort us; So did Paul also Rom. 7. 24. Who shall deliver me from this body of death? there is an humble acknowledgement of in-dwelling corruption; Thereafter he hath his recourse for comfort to the righteousness of Jesus Christ; I thank God (saith he) through Jesus Christ; The Law sheweth us our debt to humble us, Rom. 3. 20. but the Gospel sheweth us our Surety Jesus Christ our Mediator, Heb. 7. 22. The Law sheweth us our uncleanness

ness as in a glasse; but the Gospel sheweth us a Fountain in the blood of Christ to cleanse us from all unrighteousness, Zech. 13. 1. 1 Joh. 1. 7. The Law and our consciences accuse us, but the Gospel sheweth us an Advocate to pleade for us, 1 Joh. 2. 2. If any man sinne, we have an Advocate with the Father, even Jesus Christ the Righteous; The Law condemneth, Gal. 3. 10. Cursed is every one that continueth not in all things which are written in the Book of the Law to do them; But the Gospel sheweth us an absolution from that sentence, Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us. Eph. 1. 3. We are blessed with all spirituall blessings in him. To the Father the Authour of our Justification, To the Son the procurer of it, and to the holy Ghost that sealeth it up in our consciences, be ascribed all praise, honour and glory, both now and ever, Amen.

Z 2

OF



OF ADOPTION IN CHRIST.

JOH. 1. 12. 13.

But as many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name.

Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Division of
the Text.



As our Justification, so our Adoption is a stream of grace flowing to us from the fulnesse of Jesus Christ.

In these words are contained,

1. An excellent privilege and prerogative purchased and given by Jesus Christ, to wit, power to become the Sons of God.

2. The qualification of the persons on whom this privilege is conferred, *as many as received him*, that is, *who believed on his Name*.

3. The

3. The pedigree and descent of beleivers set down 1. Negatively, *which are not born of blood, nor of the will of the flesh, nor of the will of man*; then Positively, *but of God*.

As for the Privilege, the word rendred *power* signifieth What is meant *eminent dignity and excellency*, such as is in Princes and Magi- by power. strates whom God hath raised above the common condition of the children of men, *Luk. 12. 11. Rom. 13. 1.* Such as is in Angels who are called *Powers*, *Col. 1. 16.*

Our Adoption to be the Children of God in Jesus Christ is a Doct. great and excellent prerogative; This is evident, if we con- Adoption a sider, special privi- ledge.

1. The prime cause of it.
2. The price of it.
3. The benefits annexed to it.
4. The duration and continuance of it.

1. The prime cause of our Adoption is Gods free love in Jesus Christ. *Eph. 1. 5. Having predestinated us unto the Adoption of children by Jesus Christ to himself according to the good pleasure of his will*; It is true amongst men, civil Adoption is a free and voluntary act of the person adopting; no man is pressed to it, yet men do it in imitation of nature; They assume one under the power of another, and for comfort to themselves in the want of children, they make the person adopted their heir: But it is not so in our Adoption, for God had ever with him his well-beloved Son in whom he infinitely delighted, and so had no need for his own delight to adopt us; and as our Adoption is free when we look to God, so when we look to our selves who by nature are children of wrath, and enemies to God by wicked inclinations; It was never heard that any man did adopt his enemy; *Pharaohs* daughter adopted *Moses*, but he had not deserved evil of her: we had deserved eternal wrath; Therefore should our hearts be ravished with admiration, and praising of this free love, *1 Joh. 3. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God!*

2. This Prerogative is great in respect of the price: *David* 2. The price thought it much to be the Kings Son in Law, *1 Sam. 18.* and Adoption. he did hazard his life for it, but our Lord laid down his life for

Z. 3

for

for it, *Gal. 4. 4, 5.* God sent forth his Son, made under the law, to redeem them that were under the Law, that we might receive the Adoption of Sons; and his precious blood was the price of our redemption, *1 Pet. 1. 18, 19.*

3. The benefits of Adoption.

1. Instruction.

3. This Prerogative is great in respect of the many great benefits that accompany our Adoption, 1. Fatherly instruction; if we be the children of God in Jesus Christ, our heavenly Father will teach his children, *Joh. 6. 45.* They shall be all taught of God, not only by the ear but by the heart; when he writes the Law in our hearts; and enlightens our understandings by the eye-salve and Unction of the Spirit, *1 Joh. 2. 27.* the same anointing teacheth you all things; And instruction is a great benefit, it is as light to the blinde, and as a guide to one wandering out of the way.

2. Correction.

2. Correction; He that spareth the rod hateth the childe; Old Elies too great indulgence to his lewd Sons was his fault and their unhappinesse; but our heavenly Father scourgeth every Sonne whom he receiveth; *Heb. 12. 6.* and this Fatherly chastisement is a great benefit, *1 Cor. 11. 32.* When we are judged we are chastised of the Lord; that we should not be condemned with the world: It is a benefit to be pulled out of the fire, though it were by the hair of the head.

3. Compassion

3. Pity, *Psa. 103. 13.* As a Father pitieth his children, so the Lord pitieth them that fear him; For as our heavenly Father afflicteth not willingly, *Lam. 3. 33.* but for our good to save us from eternal misery, so he hath great pity towards his children even in the very time when he afflicts them, as a loving Father correcting his childe with the tears in his eyes. *Jer. 31. 20.* Since I spoke against Ephraim, I did earnestly remember him still, *Hos. 11. 8.* How shall I give thee up Ephraim? mine heart is turned within me, my repentings are kindled together: Our Lord did tell Jerusalem of her sins, and foretell of her judgement with much pity expressed in his weeping over Jerusalem, *Luk. 19. 41.*

4. Forbearance

4. Forbearance and sparing mercy towards his children, notwithstanding daily failings and imperfections in our performances of duties, *Mat. 3. 17.* I will spare them as a man spareth his own Son that serveth him: A loving Father accepteth in good

good part the willingnesse of his young Sonne to serve him, though he through weaknesse fail in the exact manner of performance: So our heavenly Father accepts a willing and honest heart, though we come short of that perfection required in the Law: David, Asa, and Ezechias had their failings, yet their mercifull Father gives them this commendation, that they walked with a perfect heart; he looks to the honesty of the hearts of his own children, and in mercy overlooks their weaknesses; whenever a prodigall returns by repentance, his heavenly Father meets him with mercy, *Luk. 15.* and giveth to him of his best things: The Father of the Prodigall said, Bring forth the best Robe, the Sonne could have been content with lesse, Make me as one of thy Servants (said he) but our heavenly Father will give no lesse.

5. Provision for as children; Our heavenly Father provideth for his children in this life; for the children ought not to lay up for the Parents, but Parents for the Children, *2 Cor. 12. 14.* and this inferiour providence in the creatures is imitation of that supream Providence in God for the good of his own children, *Mat. 7. 11.* If ye then being evil know how to give good things to your children, how much more will your Father which is in heaven give you good things if ye ask him: Not only doth our heavenly Father provide for his Children things needfull for this perishing life, *Mat. 6. 32.* but he hath provided for them in that other life a Kingdom, *Luk. 12. 32.* an eternal mansion, *Joh. 14. 1, 2.* an eternal portion and refreshment, *Luk. 22. 29, 30.* An inheritance that fadeth not away, *1 Pet. 1. 5.*

6. Confidence in praier, and access to the Throne of grace, A childe may go with confidence to his own Father; So our heavenly Father poureth forth upon his adopted Sonnes the Spirit of grace and confidence: *Gal. 4. 6.* Because ye are Sons God sent forth the Spirit of his Sonne into your hearts, crying, Abba, Father: The children of God may and should in all their troubles run with confidence to their heavenly Father: As that sick childe, *2 King. 4. 19.* as soon as he found any distemper, ran out to his Father; so the childe of God poureth out his complaints and grievances against inward and outward

5. Provision

6. Confidence in praier.

ward enemies, into the bosome of his heavenly Father, thus did David in the day of his reproach, *Psa. 69. 12, 13. They that sit in the gate speak against me, (even the Judges) and I was the Song of the drunkards: But my prayer was unto thee O Lord in an acceptable time;* It is a great benefit to have a loving, wise, and powerful Friend, to whom we may pour forth our hearts; So it is a great ease for the oppressed spirits of Gods Children to run to God by prayer in secret; So did Anna, *1 Sam. 1. 10.* and she was eased of that oppression of spirit.

7. Protection.

7. And lastly, *Protection*; The Lord is a *Shield and Buckler* to his Children, *Gen. 15. 1. Psa. 84. 11.* He appoints the holy Angels to guard his Children, *Heb. 1. 14. They are ministering spirits for the heirs of Salvation;* This is a great benefit for poor and weak creatures to be so well guarded amidst so many Enemies, to wit, devils and malicious men in an evil world; They are a *numerous guard*, *2 Kin. 6. 16, 17.* They are a *mighty strong guard*; One Angel in one night slew an hundred eighty five thousand of the *Assyrians*, *2 Kin. 19. 32.* They are a *wise and fore-seeing guard*, they cannot be circumvented by the subtlety of our enemies, *2 Sam. 14. 17.* The wise woman of Tekoa said to David, *As an Angel of God so is my Lord the King to discern good and bad;* This guard is *nimble and agil*, ready in an instant; the guard of Kings may be far to seek when they have most need of them; but the Angels have wings to flee to our help, *Dan 9. 21, 23. At the beginning of thy Supplications the commandment came forth, saith Gabriel the Angel to Daniel;* here is a swift motion to come from heaven to earth betwixt the beginning and the ending of Daniels prayer; They are a *vigilant guard*, not like Sauls guard, asleep, when their Lord was in danger, *1 Sam. 26.* The Angel that came to guard and attend Peter, was vigilant when the Keepers were asleep, *Act. 12.* They guard the children of God on all quarters, *Psa. 34. 7.* and in all their wayes, *Psal 91.* In their life time they guard them, and at their death they carry their souls into Abrahams bosome, So did they to Lazarus, *Luk. 16.* Like Tutors or pedagogues that convoy their Pupils to School, wait upon them there, and at night when they

they are dismissed they convoy them home to their Fathers house; Not only do the Angels minister to the children of God in their life time and at their death, but also they will attend them in the day of *Resurrection*, *Mat. 24. 31.* they will gather them together from all the corners of the earth, like the Bridegrooms friends going and bringing together to the marriage Feast of the Lamb, those who were invited and called long ago in this life by his Word and Spirit.

4. Our Adoption is an excellent prerogative in respect of the *endurance and continuance of it.* Once a Sonne to God in Christ is ever a Sonne. The Sonnes of Kings on earth have been sometimes disinherited by the treachery and cruelty of Tutors and Usurpers; *Alexander the Great*, his Sonne was spoiled both of his just right and life by the violence and ambition of his Fathers great captains; his just right was his greatest guiltinesse; They never thought themselves secure until they had killed and taken possession; as the Conspirators said, *Luk. 20. 14. This is the heir, let us kill him, that the Inheritance may be ours;* The Sons of earthly Parents may be also disinherited through their own lewd and wicked behaviour, as incestuous Reuben, *Gen. 48. 4. Thou shalt not excell (said Jacob) because thou wentest up into thy Fathers Bed;* But the Adoption of the Sonnes of God and their right to that heavenly inheritance remaineth sure for ever, *Joh. 8. 35. The Son abideth ever in the house,* he is ever in a communion and society with his Father; It is true, a childe of God may fall into the same sins whereinto wicked men fall, as a Son may commit an offence the same in kinde with that committed by a Servant, yea, the sin of a childe of God deserveth rejection and damnation at the hands of God, yet the merit and intercession of *Jesus Christ* keepeth fast the filiall relation between him and his heavenly Father, *Rom. 8. 34, 38.* and impedeth the efficiency of sin, that it prevail not to an actuall rejection and damnation of the childe of God, because there is no condemnation to them that are in Christ *Jesus*, *Rom. 8. 1.* and these who are once Sonnes will be heirs with Christ in heaven; God hath joyned Adoption and the Inheritance together, *Rom. 8. 17. If Children, then heirs, even joynt-heirs with*
A a *Jesus*

In/ue Christ. Gal. 4. 7. If a Son then an heir with God through Christ: The heavenly inheritance is an infallible consequent of Adoption; Neither devils nor men are able to spoil the children of God of this privilege, and of their claim to that heavenly inheritance, Joh. 10. 29. The Father which gave them to Christ is greater then all, and no man is able to pluck them out of my Fathers hand; As enemies cannot, so God himself will not take this prerogative from them, and so disinherit them, because he keepeth them for the possession of their inheritance, 1 Pet. 1. 5. Ye are kept by the power of God through faith unto salvation; There may be and sometimes is an intermission in them of their filiall conversation, and a slackening and remitting in their filiall affection, yet the filial relation between them and their Father abideth for ever; God once our Father in Christ is ever our Father; Relatives admit not more nor lesse, the Father is a Father to his child in his weak and sick condition as well as in his strong and healthfull condition; It is true, the communication of a loving Father his favour may be more to his Son at one time then another, yet the relation is ever the same, He is at all times a Father; The Prodigal grounded his comfort and confidence on the continuance of this relation, Luk. 15. I will go to my Father, said he; It is true, sometimes earthly Parents will disinherit lewd Sons; But I am sure no Father would do it if he could make his Son meet for the Inheritance: But our heavenly Father by Sanctification makes all his Sonnes meet for the Inheritance of the Saints in light, Col. 1. 12.

Use 1.
The duties of
Sons.

1. Filial fear.

This Doctrine feryeth for our Instruction; Seeing God bestows in Christ this so excellent a prerogative of our Adoption, it becometh us to behave our selves as the children of God in performance of these filial duties, to wit, fear, honour, obedience, imitation, submission, and peaceable-mindedness. 1. Our hearts should be affected with fear and reverence to our heavenly Father, Lev. 19. 3. Ye shall fear every man his mother and his father, much more should we fear our heavenly Father infinite in greatnesse, justice, and goodnesse; To this duty the Apostle exhorteth us, Heb. 12. 18. Wherefore we receiving a Kingdom that cannot be shaken, let us have grace whereby

whereby we may serve God acceptably with reverence and godly fear: In the filiall fear whereof the Apostle speaketh in that place, there is *αἰδώς* a shamesfastnesse; a secret blushing of conscience, when we come in the presence of our heavenly Father to speak to him by prayer, or to hear him speaking to us in his Word, Esdr. 9. 6. I am ashamed and blush to lift my face to thee; and there is in it *εὐλαβεία* a circumspect warinesse, in all things to demean our selves as becomes children under the eye of their father; this fear is a bridle to restrain the children of God from rushing upon sinne as a horse into the battell; Jer. 32. 40. I will put my fear in their hearts that they shall not depart from me; Though Gods children may be carried away from the path of righteousness by a strong temptation, yet the fear of God so overaweth their hearts that they depart not wickedly and willfully, Psa. 18. 22. I have not wickedly departed from my God; this fear not only restraineth from rushing into sinne but also from rushing into duties without some preparation of heart, Eccl. 5. 1. Moses and Joshua put off their shoes in their approach to God, Exo. 3. 5. Joshua. 1. yea, the Angels cover their faces, Isa. 6. 2. Such is their reverential fear under the sense of that transcendent brightness and majesty in God. This filial fear hath ever hope with it as a chearfull companion, Psa. 147. 11. The Lord taketh pleasure in them that fear him and hope in his mercy; fear without hope turns desperate, and hope without fear turneth to presumption; fear is a bridle to hope that it run not into presumption; and hope is a spur to fear that it shrink not back into unbelief.

2. We should honour our heavenly Father, Mal. 1. 6. If I be a Father, where is my honour? We should honour him in our hearts by esteeming highly of him and lowly of our selves: As the Centurion did, Mat. 8. and this is *δοξα* glory due to him; we should honour him in our words, and this is *εὐλογία* praise due to his great name, Heb. 13. 15, and in our lives and conversations; This is *τιμή* honour indeed and in a special manner, Mat. 5. 16. Let your light so shine before men that they may see your good works, and glorifie your Father which is in heaven; for a lewd Son dishonoureth his Father.

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3. Filial

3. Obedience.

Qualification
of obedience.

1. Hearty.

3. Filial duty is *obedience* to our heavenly Father; This is required of children to the Parents of their flesh, *Eph. 6. 1.* much more to the father of our spirits; the Sons of *Jonadab* were commended and rewarded of the Lord for their obedience to their father, *Jer. 35.* Our obedience to our heavenly Father should be well qualified.

1. It should be *hearty and sincere*; *My Son* (saith the Lord) *give me thy heart*, *Pro. 23. 26.* the Apostle thanketh God in the behalf of the *Romans*, that they had *obeyed the Gospel from their heart*, *Ro. 6. 17.* the Lord our God and Father is jealous and will not have our hearts to be divided in our duties to him; As *Solomon* did wisely both discern and decern her to be the counterfeit mother that consented to divide the childe, so it is an evidence of a counterfeit Sonne and hypocrite to divide the heart, to give shews only to God, and to pour forth the strength of affection upon their sinnes in secret.

Ready.

2. Obedience should be *ready and prompt*, in some measure like to that of the *Angels* who stand with their wings ready to fly to every duty commanded of God; and for such a disposition we should pray daily, as we are taught in the pattern of praier.

3. Uniform.

3. It should be *equall and uniform*; Not only in some small matters in easie and pleasant duties; Such was the obedience of the *Pharisees*, who paid the small *Tithes*; But they neglected to obey God in the duties of *mercy, faith, and judgement*; Many men seem obedient to God, if the doing of duty carry along with it their own interest and profit; Like unto *Esau* who obeyed his Father in bringing Venison to him, because he himself loved the sport, but he obeyed not his Father in a farre greater matter, in the choise of his Wife.

4. Imitation
of our Father.

4. Filial duty is *Imitation of our heavenly Father*. It was the commendation of good *Josiah* that he walked in the waies of *David his Father*, *2 Chron. 34. 2.* so it is praise-worthy for the Sons of God to walk in imitation of their heavenly Father, *Eph. 5. 1.* *Be ye Followers of God as dear Children*, In holinesse, *Lev. 19. 2.* In mercifullnesse to those in distresse,

stresse. *Luk. 6. 36.* In readinesse to forgive private injuries, *Epa. 4. 32.* In studying and endeavouring the utmost of duties. *Mat. 5. 48.* *Be ye perfect even as your Father which is in heaven is perfect.*

5. A filial submission to the Will of our heavenly Father under all his fatherly chastisements, *Heb. 12. 9.* *We have had Fathers of our flesh, which corrected us, and we gave them reverence, shall not we rather be in subjection to the Father of spirits and live?* Two extreame should be shunned, a *Stoick Apathy* and neglecting of the Lords visitations; and the other extreame also of *faint-heartednesse* in time of trials, *Heb. 12. 5.* *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him;* Crosses and afflictions are the Lords visitations, and as it is esteemed a thing incivill and inhumane amongst men not to take notice of a kinde visit; So it is a kinde of Atheism to neglect the Lords visitations; This secure neglect makes the crosse to grow, the more *Jonah* slept the winde waxed the louder; If the spirit of a man be not moved with lesser crosses, our heavenly Father and Physician will make the Potion stronger; As thou must not despise trials, so thou shouldst not faint but submit to thy Fathers will; Consider his love and be patient; the natural Son of God said, *Joh. 18. 11.* *Shall I not drink of the cup that my Father giveth me to drink?* So should all the adopted Sons of God say in like manner; Consider thy fathers wise and mercifull dealing, *Heb. 12. 10.* *He chasteneth us ever for our profit, that we may be partakers of his holinesse;* Consider his tender kindenesse in the time of afflictions; like a tender-hearted wise Father, most indulgent to his childe in time of sicknesse; Like a painfull Physician he visiteth often his Patients; even in time of affliction he gives to them some token of love, some renewed evidence of their Election and assurance of their salvation: *Isa. 48. 10.* *I have chosen thee in the Furnace of affliction*, *Psa. 31. 7.* *Thou hast known my soul in adversity;* therefore submit to his will at all times, and in all thy afflictions.

6. A peaceable disposition, *Blessed are the Peace-makers for was they shall be called the children of God:* Such the disposition of the natural Sonne of God, and such

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6. A peaceable
disposition.

should.

should be the disposition of the adopted Sonnes of God in a conformity to him their pattern; He was peaceable, *His voice was not heard in the streets*; He was patient, *He gave his cheeks to the Nippers*; He was a peace-maker, he purchased our peace with God on his crosse, and offereth peace in the Gospel; but men of unquiet, contentious and cruel spirits, cannot be called the Sonnes of God, but the children of the devil who is a spirit restless in evil, who tempted our first Parents to break that bond of peace and sweet harmony betwixt God and man, and divideth daily betwixt man and man, as that evil spirit that raised up discord between *Abimelech* and the men of *Secchem*, *Judg. 9.*

For Examination; Seeing it is so excellent a priviledge, it highly concerns us to try and examine our selves, if we be yet partakers of the Adoption; for if we be not Sonnes in this life we cannot be heirs in the other life, where our Adoption will be fully manifested by our Inheritance and possession in the day of full redemption from all our enemies, *Rom. 8. 23.*

There be four evidences of our Adoption.

1. Assimilation to our heavenly Father.
2. The conduct of the Spirit.
3. The testimony of the Spirit of God.
4. The testimony of our own spirit and conscience.

1. Assimilation, Because all the Sons of God are renewed according to the image of their heavenly Father, *Eph. 4. 23, 24.* As our heavenly Father hateth all sinne, so the Adopted Son hateth even every unruly lust, ungracious speech and sinfull action. *Col. 3. 8, 9, 10. Psa. 119. 113. I hate vain thoughts*; but if unruly lusts reign in a man, he is not yet in the state of Adoption, *Joh. 8. 44. Ye are of your Father the devil* (said our Lord to the Jews) *and the lusts of your Father ye will do*; he saith, ye will do, that is, ye are resolved to do them; Ye sin not of weaknesse but out of obstinate wilfulness, the childe of God doth the same lusts, but he willet not to do them; It is not from deliberation and with full consent, *Rom. 7. 23. bringing me into captivity*, saith *Paul*; He is overtaken with a sudden

sudden and violent temptation, as a captive, but he runs not over to the enemy, he makes not provision for the flesh to fullfill the lusts thereof, he follows not sinne in the purpose of his heart, but it pursueth him in the temptation; The childe of God setteth his heavenly Father before him in all his properties communicable, as justice, mercy, holinesse, faithfulness, &c. and laboureth in some measure to be like unto his heavenly Father; Therefore it concerneth us to obey that Exhortation, *Philip. 2. 14, 15. Do all things without murmurings and disputings, that ye may be blamelesse and harmlesse, the Sons of God without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.*

2. The conduct of the Spirit, *Rom 8. 14. As many as are the Sons of God are led by the Spirit of God*; Not only doth the Spirit of God quicken us in our regeneration, but by his assisting grace he enableth us to act and exercise the grace infused in our new life, he directeth us for every good word and work, *2 Thes. 2. 17. he leadeth them in the course of duties*; It is not enough the young childe have life and a Locomotive faculty, but he must be led in every step by the nurse: so not only is the adopted childe of God regenerate, and hath a supernaturall power from the Spirit of God to walk in the waies of God, but he is led by the Spirit in every right path; As the Lord led the people of *Israel* by a special providence in all their journeying from *Egypt* to the Land of Promise, *Hos. 11. 3.* So the Lord by a special assistance of grace leadeth his adopted Sons through every acceptable duty until they be perfected in glory; He taught *Ephraim* also to go, taking them by the arms: As it is said of those Worthies in the Book of *Judges* when they did any Heroique Act, that the Spirit of God came upon them, *Jud. 14. 6.* So for doing every gracious act there is required a new impulse and acting of us by the Spirit of God; It is not enough the musical instrument be well tuned for all kinde of Songs, but it must for every severall and distinct sound or Song be touched and plaied upon by the hand of the skilfull Musician; So it is not enough our hearts be well disposed by infused grace, but for every

2. Conduct of the Spirit.

2. Four Evidences of Adoption.

1. Assimilation to God.

every severall good act is required the previous motion, and speciall concurrence of the Spirit of God; Therefore try what spirit leadeth you, if it be a spirit of prophanenesse, such as is spoken of, 2 Pet. 3. 3. *Men walking after their own lusts*, a spirit of uncleanness leading a man to the strange woman, as an Oxe to the slaughter, Prov. 7. 21. A spirit of drunkennesse following after strong drink, Isa. 5. 11. A spirit of avarice, hunting after the gain of violence and oppression, such is not the Spirit of God, and men acted by such a spirit in the course of their conversation, are not yet the adopted Sons of God; *But the fruits of the Spirit of God are holinesse, purity, sobriety, meekness, &c.* Gal. 5. 22, 23. and the Apostle opposeth these two as inconsistent, Rom. 8. 3. *to walk after the flesh and to walk after the Spirit*; As a man cannot walk at one time both to the East and to the West; To this purpose Augustine speaketh well *de corrept. & gratia. cap. 1.* Let men understand, if they be the Sons of God they are acted by the Spirit of God to do that, which in duty they are bound to do; and when they have done it, let them give thanks to him by whom they are acted, for they are acted that they may act, and not that they may act nothing.

Quest.

Obj. But many Enthusiasts and seditious men have pretended the acting of the Spirit, as Core, Num. 16. Zidkia, 1 King. 22. As the Anabaptists John of Leyden with his complices; As Jacques Olement and Ravilliac pretended strong motions and stirrings in their spirits to murder those two Kings of France, how shall a man discern the actings and motions of the Spirit of God from the delusions of his own private spirit.

Answ.

How the leading of the Spirit may be known.

Ans. The leading of the Spirit of God is according to the Word inspired and indited by the same Spirit; for the Spirit of truth is not contrary to himself, to act a man in any course contrary to his revealed will, the Spirit leadeth the Sons of God, according to the light of the word, and they go together in the children of God, Isa. 59. 21. *This is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart*

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out of thy mouth, nor out of the mouth of thy Seed: It was a sillinesse and inadvertency in the young Prophet, 1 King. 13. who not considering this was so easily deceived by the Old Prophet pretending a Revelation from God contrary to that formerly given of God to the young Prophet, but the unchangeable Spirit of God cannot contradict himself, therefore whoever pretend the motions of the Spirit for courses contrary to the revealed will of God in the Word, are deluded; It is not a leading of Gods Spirit, but a misleading of their own deceived spirit; But if the strong and frequent motions of thy Spirit be in a course or way commanded by God in his Word, such motions are from the Spirit of God; Gideon was much encouraged by the thoughts and interpretation that God had put in the head and mouth of that Midianite, Judg. 7. 14. because it was conform to the Word of God spoken to himself, Judg. 7. 16. Therefore beleeve not every spirit, but try the spirits whether they are of God, 1 Joh. 4. 1. Though he were like an Angel in outward abilities or form of godlinesse, yet if he preach contrary to this Gospel delivered to us, let him be accursed, Gal. 1. 8.

3. The third evidence of Adoption is the testimony of the Spirit, Rom. 8. 16. *The Spirit it self beareth witnesse with our spirit that we are the children of God*; Some Interpreters take this testimony of the Spirit to be the doctrine of the holy Scriptures revealed by the Spirit, Because that heavenly doctrine doth teach and witnesse, that these who obey God are the children of God; This is true, but this testimony of the Word is not all that is meant in this place, because that is outward and common to all that hear the Word, but the testimony spoken of here is inward and peculiar to these who are renewed; as is evident from ver. 15. where he speaks of these who have received the Spirit of Adoption, and in confidence call on God as their Father in Jesus Christ; Others think this testimony of the Spirit to be our imitation of God as dear children, but this is rather an effect of the Spirit dwelling in the renewed children of God, and leading them in the paths of their heavenly Father: Others think the obeying of the Law out of love, and not out of fear, is this testi-

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3. Testimony of the Spirit and what it is.

mony of the Spirit; and others think it is our fiduciall and confident calling God, *Abba, Father*; but this love and confidence is a speciall work of the Spirit, and not the Spirit it self: Now the Text saith *emphatically*, the Spirit *it self*, not the word only, or the works and fruits of the Spirit; This testimony of the Spirit is not alone and without the word, for the word and Spirit go together in this testimony; The inward testimony of the Spirit is according to the outward testimony of the word; For in the word are set down the lively characters of our Adoption, as reverence, honour, obedience, imitation, and submission to God our heavenly Father; The Word of God indited by the Spirit bears witness in the generall that all men of such dispositions are the children of God; Then our own consciences in particular after an exact search and triall of our hearts bear witness to us that we have such and such dispositions; for as the Spirit of God wrought them in us, so he maketh us sensible of them; and the spirit it self pronounceth the conclusion and joyfull sentence in the court of our conscience, that we are the sons of God; As the Goldsmith trieth the gold by the touchstone, then finding it to be true gold according to the touchstone, he declareth it to be true and upright; So this testimony of the spirit concerning our Adoption, is not without, but according to the word; Otherwise it is but *Enthusiasme* and the testimony of our own private spirit fleeting in the phantasie, and not grounded on faith to the word of God; This testimony of the spirit it self is discerned by his own light, and special illumination accompanying the word: As the Spirit of God in the work of self-humiliation for sinne bringeth in to the soul with the Law and word of threatening, a light convincing us of guiltinesse and of obligation to punishment, So the spirit of Adoption bringeth in with the word of promise in the Gospel, a light comforting and reviving our hearts, whereby a renewed man discerns his adoption and designment of God to be an heir with Jesus Christ. This testimony of the Spirit is not alwaies permanent in the sense and comfortable presence of it; But as a witness depones, and the testimony or deposition is put upon record for after times; So this

this testimony of the Spirit is registred in our memories and consciences, where it leaveth such an impression that the remembrance of it comforts us afterward in the hour of darknesse and desertion; then do we search our register of former mercies, and call to minde that at such a time the Spirit of God gave us a comfortable assurance of our Adoption, and we know what once the Spirit of Truth witnesseth is true for ever; And if in an hour of darknesse or desertion, after such a testimony thy temptation prevail so farre that thou thinkest thou hearest another testimony in thy conscience that thou art not a childe of God, This is not the testimony of the Spirit of God, but of thy own unbelieving spirit; For it is a sure ground of comfort, the Spirit of God will not contradict his former testimony of thy Adoption: although thou have not that signal testimony of the Spirit, yet labour alwaies to have that other evidence of thy adoption, to wit, *the conduct of the Spirit*, Rom. 8. 14. This testimony after an impartiall Examination of thy waies, is sufficient to assure thee both of thine Adoption and of thine Inheritance.

The fourth and last evidence of our Adoption, is *the testimony of our own renewed spirit and conscience*; for it is said, *The Spirit it self beareth witness with our spirit*; The renewed and sanctified conscience beareth witness to our filial sorrow for the dishonour done to our heavenly Father by our sinnes; To our detestation and loathing our selves when we remember the iniquity of our former waies; To our filiall fear, that above all things we fear the offence of our heavenly Father; To our filiall desire in all things to please him; To our filiall care in using and improving the opportunities of well-doing: Our renewed spirit after triall finding these and the other fruits of godly sorrow spoken of 2 Cor. 7. 12. beareth witness that we are *Sonnes to God through Jesus Christ*.

This Doctrine serveth for a ground of comfort to all the children of God; for the childe of God from this great privilege of adoption may and should be confident of these particular benefits ensuing.

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First,

4. The testimony of our own spirit.

Use 3. Comforts arising from Adoption.

1. Instruction.

First, Of *Instruction*; Our heavenly Father will teach his children; In all thy difficulties thou maist go with confidence to God thy Father in Christ; What father is so carelesse and unnatural as to refuse counsell and instruction to his own childe? Think not that thy heavenly Father who commands earthly Parents to instruct their children, will not instruct his children, and give them counsell in times of great difficulty; *David* was confident of it, *Psa.* 73. 24. *Thou shalt guide me with thy counsell*; Many times he puts thoughts in our hearts, and words in our mouths at such a time, when a man would be made an offender for a word.

2. Provision.

Secondly, Thou mayst be confident of *provision*; *He that provides not for his Family is worse then an Infidell*, *1 Tim.* 5. 8. and will not God provide for the children of his Family; he provides even for the wicked that are but slaves to their own lusts, and subjects of his power; how much more will he be carefull of his children that are subjects of his rich and free grace! He hath given to us his greatest gift, even his Son to the death for us, *Rom.* 8. 32. and will he not give us all things needfull? all things besides are as nothing in comparison of that great gift; Persuasion of our interest in that prime gift maketh us very confident of our Fathers care for us in things pertaining to this life, and our solicitude and distrust of our God for lesser matters, is an evidence of the weaknesse of our faith concerning our interest in Christ the Originall gift: As thou wouldest therefore have the Lord to provide comfortably for thee, I recommend these particular duties to thee.

Duties of such as would have God provide for them.

1. Trust.

1. *Trust in the Lord*, *Psa.* 37. 3. *Psa.* 55. 22. Children trust their Parents for their Provision, All their care should be to do the duty of Children; So all our care should be to do our duty of obedience, and let us trust our Father with the care of his own children; as it is our comfort so it is his honour to provide for his children.

2. Diligence.

2. *Be diligent and upright in thy particular calling*, this hath the promise of an assured provision, *Isa.* 33. 16, 17.

3. Contentation.

3. *Beware of covetousnesse, and be content with that which thou hast*, *Heb.* 13. 5. Unlawful shifts provoke God to withdraw

draw his care; As an honest Father frowns upon and neglects a lewd Sonne, who disgraceth his Father by using base and unlawfull waies; It is true, the dear children of God may be oftentimes in great want and scarcety of the good things of this life; As the Prophets widow was *2 King.* 4. and *Lazarus*, *Luk.* 16. yet the promise abideth sure; *They shall not want any thing that is good*, *Psa.* 34. 10. their wise and loving Father in his wisdom sees many things are not good for them, and in much love withholds them from them; yea, wants are many times good for them; Thereby the children of God are dieted and enabled for running their Christian race with patience, for wrestling against unruly lusts, and beating down the body of sinne; Thereby their appetite is provoked, preserved and increased for their full portion purchased by the merit of Christ, and preserved for them in heaven by the intercession of Christ; It is good for *Jacob* that there is famine in the Land of *Canaan*; Thereby at the last he is brought to the knowledge and comfort of his Sonne *Joseph*; So it was good for *Joseph* to abound in plenty in *Egypt*; Thereby he is a happy Instrument under God to preserve his Father and his Family alive: whatsoever be the estate of Gods children in their outward condition, they should take it to be the best for them, being alwaies fixed on that principle of Christian contentation; *That all things work together for good to them that love God and are called according to his purpose*, *Rom.* 8. 28.

Thirdly, If thou be a childe of God, it is thy comfort, thy Father infinite in love and power will protect thee; *Abraham* a Sonne of God and Father of the faithfull had this comfort in a time of great fear from evil neighbours, *Gen.* 15. 1. *Fear not Abraham I am thy Shield*; The father of the poorest childe, *Mar.* 9. waited on his childe when he was cast into the fire and water, and preserved him from burning or drowning; This natural affection and care in Parents toward their children is created by God in them, and is most eminently in our heavenly Father toward the children of Adoption; In time of great danger he hides his children in the secret of his presence, *Psa.* 31. 20. he hath a speciall providence

3. Protection.

over his children as a hiding place in time of danger; It is called in holy Scripture *a secret place*, *Psa. 27.5. Psa. 91.* because many times it is hid from their enemies, as a secret coat of armour is not seen by the pursuing enemy; so God preserveth his children from the hands of their cruell enemies, and they know not how it is done; *Elisba* had a strong guard of Angels, but this was a secret hid from his enemies, *2 Kin. 6.* yea, it is a secret hid many times from the children of God themselves, that after great deliverances they say as *Jacob* did, *The Lord hath been here, but we were not aware of it*; So was *David* preserved in the wilderness of *Maon*, when *Saul* had inclosed him as a Bird in the net, The Lord delivered him by a secret providence unknown and unexpected to *David*, *It was told to Saul that the Philistims invaded the Land, 1 Sam. 23. 29, 27.* *Sarah* her honour and chastity is preserved by God, but she knoweth not the secret of it in the very time of her preservation how God by a terrible vision diverted *Abimelechs* thoughts from her, *Gen. 20.3.* *Athanasius* was hid in an house for divers years in time of persecution, but in the end was betrayed to his Persecutors by a Servant of the house, yet the Lord had a secret place for him; The night before that morning when his enemies came to search the house and take him, the Lord his God had put into his heart to depart from that place; Though *Athanasius* knew nothing of their coming, yet his heavenly Father knew of it, and withdrew him out of their way to his hiding place; as the Lords protection over his own children many a time is a secret and mystery to themselves, so it is timely, *a present help in trouble, Psa. 46.1.* The Lord delivered *Peter* the same night before the day appointed for his death, *Act. 12.* *Paul* was delivered by a special providence at the same instant when the Jews intended to kill him; The Lord his God gave secret orders to the chief captain to relieve him, *Act. 21. 31.*

4. Fatherly
correction.

Fourthly, It is thy comfort, If thou be a childe of God thy Father will not suffer thee to consume and perish in thy iniquities, but will correct thee in measure, and not leave thee altogether unpunished, *Jer. 46.28. Psa. 89.31.* It is a comfort
for

for the children of God that their loving Father chastiseth them, and that wrath is not treasured up against them, as it is against the ungodly, whom God oftentimes spares in this world, that he may pour forth on them the vials of his wrath in the world to come, *Hos. 4.14. I will not punish your daughters when they commit whoredome, nor your Sponuses when they commit adultery: and ver. 17. Ephraim is joyued to Idols, let him alone*; It is a fearfull thing when God corrects not wicked men in this life, but suffers them to run still as beasts for the slaughter to their own perdition, that they may feel the utmost of his fierce wrath in the other life, *Rom. 9.22. What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction? Abuse of Gods sparing mercy fits them for more wrath; therefore the Church and children of God knowing that folly is riveted in their own hearts, and that the rod of correction driveth it away, they pray to God for chastisement, Jer. 10.24. O Lord correct me, but with judgement, not in thine anger lest thou bring me to nothing, yea, the childe of God praiseth God for chastening him: Psa. 119. 71. It is good for me that I have been afflicted, that I might learn thy Statutes; A childe at School when he comes to better understanding esteems well of his School-master for nurturing him betimes; Then he considers what need he had of correction, being of an indocil, idle, and perverse disposition.*

Fifthly. It is thy comfort if thou be a childe of God; thy heavenly Father will pitty thee in thy afflictions; *Hagar* pitied her *Ismael* in the wilderness, yet could not comfort him with a cup of cold water; But our heavenly Fathers pitty is very effectually in giving strength to bear the crosse, *Job 23.6. Will he pleade against me with his great power? No, but he would put strength in me. 1 Cor. 10.13.* He will give patience to bear it, and sometime besides patience he giveth a renewed sense of comfort, and of his speciall presence. *Act. 23.11. Be of good chear, saith the Lord to Paul; yea, with patience and comfort, our God giveth sometime a happy out-gate, as to Israel, Exo. 3.7.* Our heavenly Father pittieeth
his

5. Compassion

his children in measuring and proportioning their affliction to their strength; as a skillfull Physician considers the complexion of his Patient, and accordingly attemperates and weighs the medicament, and will not give on drachm or scruple more then is requisite, he corrects them in measure, *Jer. 30. 11.*

6. Confidence
in praier.

Sixthly, Thou that art a childe of Adoption hast comfort in this, *that thou mayst go with confidence in praier to the Throne of grace*; For a Sonne may confidently go to his Father, and ask any thing that is good for him, this encouraged the Prodigall, *Luk. 15. I will go (said he) to my Father*; he hoped that his Father who had in much patience born with his departure and miscarriages, would be gracious at his return and repentance; This encouraged the people of God in their troubles to draw near to God, *Isa. 63. 16. Doubtlesse thou art our Father, though Abraham be ignorant of us*; From this ground our Lord raiseth up our confidence in prayer, *Luk. 11. 13. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him*? his eyes are alwaies opened to behold, his ears to hear, and his hands to bestow good things on them.

7. An Inheritance.

Seventhly, If thou be an adopted childe to God in Jesus Christ, *Thou shalt be an heir with Jesus Christ, Rom. 8. 17. Gal. 4. 7.* Our heavenly Inheritance hath three singular qualities, *1 Pet. 1. 5.* It is *incorruptible* in the substance of it; in quality an inheritance *undefiled*; An Inheritance on earth defiles many times the heritors by being a snare to them, and an occasion to strengthen them for sin, and it is defiled by the heritors unjust purchase many a time, which is like to the leprosie that infected the wals of the house: But in heaven our Inheritance cannot defile us; There we shall get a full measure of grace to improve our particular glory to the glory of our heavenly Father; This Inheritance in heaven is *singular for endurance*, it fadeth not away; Here all things fade away, like a Flower that loseth the sweet smell by frequent handling of it; Earthly pleasures smell best when they are most recent, but afterward like waters that have run far from

from the fountain through many minerals they lose their first sent; Therefore *Solomon* after some experience concludes all is but vanity; It is not so in our heavenly inheritance, it will be ever recent; That infinite variety of perfection and happiness in God himself our Supream good, will make our delight recent, unwearisome, and perpetual; Now to God who hath adopted us freely in Jesus Christ be all praise, *Amen.*

Having spoken of that great priviledge of Adoption, we proceed to speak of the persons thus priviledged, their qualification, and of their pedigree and descent.

The qualification of them that are adopted, such and all such as *received Christ*; To receive Christ is (as it is expounded *ver. 12.*) *to beleeve in his Name*; To receive Christ doth not import any active power in man from himself to receive Christ; for *it is given to beleeve, Eph. 2. 8. Phil. 1. 29. 2 Cor. 2. 14.* This power of beleeving is called *the Spirit of wisdom and revelation, Eph. 1. 17. and the spirit of faith, 2 Cor. 4. 13.* This spirit of beleeving is as the soul of the new creature breathed on man by the spirit of God, and so he becomes a new creature in Jesus Christ; *Augustine* on *Joh. 6. 44.* wherefore is it said (saith he) no man can come to the Son except the Father draw him, and it is not said, except the Father leade him; he answers, lest we should think that any willingness in us or merit of ours did precede Gods conversion of us; As also in his Book against these two Epistles of *Pelagius*, he concludes with that golden sentence, To do what he commandeth, and to receive what he promiseth, both these are the gift of God.

Faith is the only grace, whereby a soul properly receives Christ; for here to receive him and to beleeve in his name are equipollent; this is proved from *Heb. 11. 13.* it is said, *the Patriarchs died in the faith having embraced the promises*; and embracing is no other but a receiving and retaining the precious promises, which all in Christ Jesus are yea and Amen, *Eph. 3. 17. I bow my knees unto the Father of our Lord Jesus Christ, that Christ may dwell in your hearts by faith*; The grace of repentance prepares the heart by cleansing of it; the grace of faith enlargeth the heart to receive Christ, and

The qualification of persons adopted.

What, and whence it is to receive Christ.

Augustine.

Doct.
By faith we receive Christ.

after it hath received him, it retains him, *Cant. 3.4. I found him whom my soul loveth, I held him, and would not let him go*, the grace of love entertains him with the embracements of the will and affections; Faith like *Martha* goeth out for him, and brings him along with the promise to our soul; Love like *Mary* sits down at his feet to attend what is his will, and to execute his commands; Faith receives himself first to dwell in the heart, and with him his train of glory, *Rom. 8.32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* There must be an Union and closing with Christ by faith before there can be any communication from him of the graces of the spirit: there must be an ingrafting into the root before there can be a communication of sap from the root to the branches: It is true, some common gifts and graces may be given to a man in his unregenerate estate, before he receive Christ to dwell in his heart; but the special and saving graces, as remission of sins and adoption, are not given to any, but to those who receive Christ and beleeve on his name.

Use 1.

Reproves profane persons.

This Doctrine serveth to discover the vain presumption of *prophane men*, who boast they are the children of God, and partakers of Adoption, and yet they never received Christ to dwell in their hearts; for that holy one will not dwell in a heart where sinne is entertained with delight; *There is no communion betwixt light and darknesse*; wherever he is received he purifieth the house, *Act. 15.9.* as soon as he entred into the Temple, *Joh. 2.13, 14.* he purged it soundly: so no sooner is our Lord received by faith, but he puts our raging lusts out of doors: When he came into *Jairus* his house to raise his daughter from death, *Mat. 9.23, 24.* he puts the minstrels forth, and then raised the damosell, so when he comes to quicken a dead soul, he thrusts out our pleasant sins that were in former times our melody and delight; therefore as thou wouldst receive Christ to dwell in thy soul, thrust out of doors by repentance every sin that makes a noise in thy affections, and grieves the Spirit of God, *2 Cor. 6.17, 18. Touch not the unclean thing, and I will be a Father unto you.*

Use 2.

Exhorts to receive Christ offered in the Gospel.

Here is ground of Exhortation for all that would be partakers

takers of the adoption, and of that glorious Inheritance of the Saints in light, that *they receive Christ offered to them in the Gospel*, for the adoption is only in him, *Eph. 1.6.* and that your hearts may be stirred up to receive Christ to dwell in you, I would present these motives unto you.

Motives to receive Christ.

1. Consider the *greatnesse and majesty of Christ*; Men do gladly receive into their house persons of honour; If thou receive Christ thou receivest him who is *the brightness of the Fathers glory*, and the head of Angels; *Elizabeth* said with much admiration, *Luk. 1.43. Whence is this that the mother of my Lord should come unto me?* But by beleeving on the name of Christ thou receivest him who is the Lord and Saviour of his mother.

1. His greatnesse and majesty.

2. Consider his *holinesse*; when he comes to a soul, he sanctifies and blesteth it; Some have gladly received holy men, because they conceived God blessed the house where such men lodged: The *Shunamite* was glad to lodge *Elisha*, *2 Kin. 4.* God blessed her with fruitfulness; *Paul* was kindly entertained by *Publius* in *Melita*, *Act. 28.* God blessed *Publius* his father with health, and with recovery from a dysentery; If God did so blesse them that received his servants into their houses, how much more will he blesse with spiritual blessings all those who receive his Son the Lord *Jesus Christ* to dwell in their hearts.

2. His holiness.

3. Consider the *riches of his bounty*; In him is hid a treasure, *Col. 2.3.* Unsearchable riches, *Eph. 3.8.* Durable riches, *Prov. 6.8, 18.* Who will not gladly receive a bountiful guest? Receive Christ, he hath a rich recompence of reward with him: Was not the City and house where he lodged alwaies the better for him? *Capernaum* was the ordinary place of his residence during his Ministry, and there he raised *Jairus* his daughter from death: he was entertained in *Peters* house, and he healed his mother in Law; In *Cana* he turned water into wine; they gave to him but ordinary wine, but he recompensed them with extraordinary wine; He was received into *Zachews* his house, and he brought salvation to it; So wherever he is received to dwell, he brings with him light, refreshment, peace and quietnesse; As a King in his progresse makes use of a Subjects house, but brings his own pro-

3. His rich bounty.

vision with him, and appoints his own guard for keeping the house, so the Lord revives by comfort and preserves by the might of his grace the soul where he dwels, *Isa. 57. 15.* the Disciples had toyled much in rowing, and yet advanced very little in their course; But it is said, *Joh. 6. 21. They received Christ willingly into the Ship, and immediatly it was at the Land;* So men may take great pains in using the lawfull means and ordinances, and yet make little proficiency in the course of salvation. But so soon as a soul willingly receiveth Christ for its Lord and Saviour, then is a man at rest and within a quiet harbour; Christ and his righteousness like *Jonah* calmeth the Sea of Gods wrath; When he is received by faith he quiets and stils the conscience that formerly from the sense of Gods wrath raged as the troubled Sea.

How to prepare for Christ.

Obj. But what means shall I use for disposing and preparing my soul to receive Christ?

Ans. 1. Thou must labour for an humble spirit; Call to remembrance thy former sins, and mourn in secret for them, *Isa. 57. 15. I dwell (saith the Lord) with him that is of an humble and contrite spirit;* The poor (saith our Lord) receive the Gospel, *Mat. 5. 3.* Those who are sensible of spirituall wants and guiltinesse, and from sense do humble themselves before the Lord, these only receive Christ and the Gospel to dwell in their hearts: The Prophet directed that poor widow, *2 King. 4.* to get empty vessels for receiving of the oyl, so a heart humbled and emptied of all self-conceit is only meet to receive Christ, and the oyl of gladnesse that drops down from our great High-Priest; the lesse room a man hath in his own heart for himself, he hath the more for Christ; and when our hearts are enlarged unto self-love Christ is straitned in us.

2. As thou wouldst receive Christ labour for knowledge to discern Christ in his excellency, fulnesse, riches of bounty toward all who come unto him, and to discern the great necessity thou hast of him; Christ stands long at the door of our hearts, and calls us by the Ministry of his Word, but we open not our hearts to receive him, because we discern not his call, and that extreme need we have of him; As the Master

Master of a Family may sometime knock and call a long time at his own door, but the Servants within open not, until they discern his Magisteriall call, then they run and make open doors; So they that know him will trust in his Name, *Psa. 9. 10.* The Disciples *Joh. 6.* received not Christ into the Ship until he spoke, *It is I,* then they discerned him to be their Lord and Master, and received him willingly.

3. Thou must seek him earnestly and diligently, as men seek hid treasures, *Prov. 2. 4.* Our Lord said to the Samaritan woman, *Joh. 4. 10. If thou knewest the gift of God, thou wouldst have asked of him and he would have given thee living water;* Knowledge in the understanding, and seeking in the affection goeth before receiving; The Damosell lighted the candle, and sought, and thereafter recovered the lost penny; *Mary Magdalene* sought Christ weeping, and received him from the dead; *Zachew* was earnest to see him, and used his best endeavours thereafter, he received him into his house and salvation with him.

Seeing none gets this priviledge of Adoption, but those only who receive Christ, it concerns us to try if we have received Christ.

1. Try it by the lodging thou givest to him, it must be in thy heart and uppermost affections, *Luk. 22. 12.* Our Lord did eat the Passeeover in an upper room, large and garnished; As thou wouldst feast upon that hid Manna he brings with him, thou must give him thy upmost and strongest affections, he will not have an inferiour room in thy heart, nor endure to be lodged in a place below thy masterfull and prevalent lusts; It must be a large room, a heart enlarged to receive him; as one receiving a great person into his house is well content to discease himself, that his honourable guest may have convenient accommodation; so a soul that hath received Christ, spends lesse affection on it self and on things worldly, that there may be the more room in the heart for Christ; As that room, *Luk. 22. 12.* was an upper and large room, so it was garnished; there is a wicked garnishing for the devil spoken of *Matt. 12. 44.* when deep security sweeps the fear of God out of the heart, and the heart is taken up

C c 3

with

Use 3.
Evidences that we have received Christ.
1. His lodging the heart.

with contemplation of sinfull motions, as so many pour-tracts of practical sins; the malicious person is taken up with thoughts of revenge, and the unclean person with thoughts of uncleanness; But a soul wherein Christ is received is garnished and adorned with heavenly meditations and speculative vertues; It meditates on the purity of Christ our head and husband; And withall on the duty of a chaste and pure heart which becomes one espoused to him: It meditates on the meeknesse of Christ, and on our own duties to be meek and lowly in spirit as he was; It meditates on the mercifulnesse of Christ even to his enemies, and on our duty of Christian moderation and readinesse to forgive one another.

2. His entertainment.

2. Try if thou hast received Christ by *the entertainment thou givest him*; thou wilt be most carefull to entertain his person, and often cry out with *Paul, Act. 9. Lord, what wilt thou have me to do?* *Mary Magdalene Luk. 7.* entertained our Lord with tears, kisses, and ointment, and such entertainment was very acceptable to him, a heart broken with sorrow for sinne is alwaies acceptable to him, *Psa. 51. 17.* he accepts the kisses of love and subjection, *Psa. 2.* and the heart that loveth him he doth also entertain it and its love with a sense of his love, *Pro. 8. 17. I love them that love me*; *Mary Magdalene* bestowed her costly ointment on him; A heart that receives him is content to be at a losse of the best things of this world for his sake, counts all too little for him, and nothing too dear for him; so thou wilt entertain him by works of charity to his distressed members, which is an *odour of sweet smell to him, Phil. 4. 18.* such works the Lord accepts as done to himself, and will abundantly reward them, *Matth. 25. 40.*

3. The receiving of the word of reconciliation.

3. Try if thou hast received Christ by *the receiving of the word*, and his servants who carry the word of reconciliation, *Mat. 10. 40. He that receiveth you receiveth me*; They are the Bridegrooms Friends, and the Bride doth respectively entertain them out of love to their Master; *Rebekah* did kindly entertain *Abrahams* Servant, who came to sute her for his Masters Sonne; And the Apostle will have us to esteem

such

such men in love for their works sake, Phil. 2. 29. 1 Thes. 5. 13.

4. Try it by thy attendance and obedience to his holy commandments, in all thy undertakings thou wilt look to him as a Servant to the eye of his Master for approbation; Thou wilt say to the powers of thy soul and members of thy body as the Virgin *Mary* said to the servants of the house in *Cana, Joh. 2. Whatever he bids ye do, that do ye*; All the powers of thy soul should wait on him; Thy understanding to get light and direction from him; Thy will to obey his will; Thy affections like so many Pages to run whither and when he commands them; Thy outward senses that are the ports by which infection comes in to the soul, and by which affection goes out to temptation, they will be subjected under Christs power and command: as when a King is received into a City, the Keys of the gates are delivered unto him, so a heart that hath received Christ prays earnestly to him that he would set a straight watch over their senses, that no thought come in, or go out without his speciall warrant.

This doctrine serveth for a sure ground of comfort, for it is said, To all who received him, he gave this great priviledge of Adoption; Weak Beleevers are not excepted; Faith is compared to a hand, *Phil 3. I apprehend* (saith *Paul*) to an arm; It is called an embracing, *Heb. 11. 13.* To a door, *Act. 14. 27.* Faith is the eye of the soul, *Zec. 12. 10.* All hands are not alike large for apprehending, all arms not alike long for embracing, all doors not of equal capacity for receiving, all eyes not alike quick-sighted for perceiving; The promise is not to the strong beleever only, but to all that beleeve in any degree of true and sound faith; though it be weak in the degree, yet if it be sincere in the manner, *a cleaving to Christ with purpose of heart, Act. 11. 23.* a straight looking only to Christ and salvation in him, it is acceptable to our Lord, who will not quench the smoking flax, *Act. 13. 39.* By him all that beleeve are justified. *Joh. 6. 40. This is the Fathers Will, that every one who seeth the Sonne and beleeveth on him, should have eternal life.*

The third thing considerable in the words is the descent and heavenly extract of the adopted Sons of God; This is described

Use 4.
Comfort to weak believers.

3.
The extract or descent of the Sons of God.

described first negatively, Who were not born of bloud, nor of the will of the flesh, nor of the will of man; Then affirmatively, But born of God.

From the negative in the Text we have this Doctrine.

Dott.

No man hath the priviledge of Adoption by nature.

No person whatsoever hath this priviledge of Adoption by the first birth; They are children of wrath by Nature, Eph. 2. Enemies to God by Wicked Works, Col. 1. 21. Who can bring forth a clean thing out of that which is unclean? Job 14. 4. Death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adams transgression, Rom. 5. 14. that is, over Infants who sin not actually in their infancy by consent of will, as Adam did.

Infants Circumcised

The truth of this Doctrine is also confirmed from reason founded on Scriptural truths; The Sacrament of Circumcision under the Law, and the Sacrament of Baptism under the Gospel ministred to Infants proves this doctrine; Circumcision was not only a sign and badge for distinction of the people of God from the heathen; But it was a seal of the taking away of the foreskin and incircumcision of the heart, even their originall uncleanness; it is called the seal of the righteousness by faith. Romans 4. 10. Acts 2. 38, 39. Act. 22. 16.

1. Dye.

2. This Doctrine is proved from the death of Infants, and death is the wages of sin, Rom. 6. 23.

2. Need Redemption.

3. From the necessity Infants have of a Redeemer; for if they were not born in sin they should have no need of a Redeemer, and they should be saved another way then by Jesus Christ; But the promises of redemption and remission belongs also to children, Act. 2. 39. Rom. 5. 14, 19. As disobedience and death comes from the first Adam to Infants, so righteousness and life comes unto them by the second Adam.

Quest.

Obj. But Infants born in the Church of beleeving Parents are called holy, 1 Cor. 7. 14.

Ans.

Infants of beleevers in what sense holy.

Ans. Infants born in the Church of beleeving Parents are partakers of federal holiness, because they are born in a Church which by solemn profession hath consecrated and devoted themselves and their posterity to the worship and obedience of the true God, and so hath a right to the Sacrament

of

of Baptism, as a part of that treasure common to all the Natives in the Church; as children in a free City born of Citizens and free-men have a right to the common priviledges of the City; But as for habituall holiness, or an inclination to that which is good, infants are not born with it; In this sense Tertullian said truly, *Fimus, non nascimur Christiani*, we are made Christians and conform to Christ, not by the first but by the second birth; Man begets a childe according to his own Image, but not according to the Image of God; The new man is only and intirely Gods creature, man contributes nothing; Christ our Lord is the begotten Son of God; he is *unus* born, we are made *plures* his Sons, but are not born such in respect of any habituall holiness; for Infants are born with averfenesse and indisposition to good, and with inclination to evil; as in the Lions whelps there is an inclination to fiercenesse though they want paws; This original corruption is not only an idle privation of righteousness, but it is actuous; as sickness is not only a privation of health, but also a collision and commotion of humours, that distemper the whole body with divers symptoms, and as in a dislocation of the leg not only there is a want of straightnesse, but also a cause of halting, and of an unequall motion; Not that we think there is any thing positive in sin, for all entity is of the Lord *Jeboah*, with whom sin dwels not; and sin is a defect of a being and of a conformity to Gods will; Yet original corruption is not idle, but actuous, Rom. 7. 8. *Sin taking occasion by the commandment wrought in me all manner of concupiscence.*

Obj. Sin is a voluntary disobedience to the Law of God: Infants give not consent of will to that originall corruption wherein they are born.

Quest.

Ans. Original sin as it was Adams personal sin, is not voluntary in respect of Infants, yet as Adam was a publick person, the head and root of all mankind, in that respect and relation Infants sinned voluntarily in him, as a Commissioner and publick person from a City voiceth and acteth in the name of the City which he represents, and if he speak or act wrong, the prejudice thereby redoundeth to all whom he represents, who (as is presumed in Justice) gave a virtuall consent in him.

D d

Iet

Ans.

Original sin how voluntary.

Use.
Admonisheth
such as are
born in the
Church.

Let it serve for Admonition to these who are born of holy and renewed Parents within the Church; *Think not that upon this ground the privilege of Adoption is bestowed upon any*; No, it is not a privilege of the first Birth; Many godly Parents have had wicked Sons, who had no part nor portion in the Adoption of the Sons of God, Adam had a Cain, Noah a Cham, Abraham an Ishmael, Isaac an Esau, David an Absalom, Jehoshaphat a wicked Jehoram; Renewed Parents bring forth children according to the dregs and reliques of the old man, not according to the first-fruits of the new man: As the Jew though circumcised yet begat a childe uncircumcised, gracious Parents transmit by generation to their children that which is naturall; to wit, a defiled nature, but cannot transmit a gracious disposition, which is supernaturall; As the corn though winnowed being sown bringeth forth grain with straw and chaff: the body before the infusion of the soul, though it be not the subject of sinne, yet it is vitiated and deprived of that primitive temper in the state of innocency, and though the soul be created pure, yet the union of soul and body is of the Parents who are sinners, and by a poenall ordination of God the soul and body when they meet make up a third, which is man conceived and born in sin; As a Parent degraded for treason transmits to his posterity the forfeiture of his honour and a servile condition. Our best is, not to be so curious to dispute contentiously, how the fire of concupiscence came into our house of clay, as to be carefull how to get it quenched by the blood of Christ that takes away the damnation of sinne, and get it subdued by the renewing spirit of Christ, which overpowers the dominion and strength of sin.

The descent of the adopted Sons of God is set down positively, they are born of God.

Dott.
Only regenerate
persons
adopted.

None but regenerate persons are partakers of the Adoption, 1 Pet. 1. 3. *Blessed be God who hath begotten us again unto a lively hope, to an Inheritance; &c.*

1. They are regenerate by the Spirit of God before they have the hope of that inheritance; for as amongst men none can be a son and heir until he have life, so none can be an adopted

adopted childe to God until they be first quickened by his Spirit: unregenerate men may be called the Sons of God by reason of an outward profession, Gen. 6. 2. but none are children actually adopted but those who are born of God by his spirit, and the immortal seed of the Word.

2. The Sons of God are led by the Spirit of God, Rom. 8. 14. but an unregenerate man is not led by the Spirit of God; a body cannot be said to be led before it be quickened; the locomotive faculty is only in things living; a body dead may be carried but cannot be led, so an unregenerate man may be carried by an overruling providence to do some acts substantially good, as Pharaoh to deliver Joseph, and Pharaohs daughter to deliver Moses from drowning, and Pilate to an act of resolution not to change the Superscription; In such actings they were carried by an overruling providence, but not led by the Spirit; As a dead childe is carried by the strength of others, but not led on his own feet.

It serveth to discover the self-flattery of many who deceive their own souls in thinking they are the adopted Sons of God, and yet live still in their unregenerate condition: Is it possible thou canst be a childe of God before thou be born of God? Would any man adopt one who continues his enemy? the Lord saies to thee who dishonorest him by a lewd life, and yet calst him thy Father; *If I be your Father where is my honour?* Mal. 1. 6. *The Son of the bond-woman shall not be heir*, said Sarah, Gen. 21. 10. a slave to sinne is not a Son to God, and in such a condition cannot have the hope of the inheritance of the Saints.

2. It is a blaspheming the Name of God, to call him thy Father when thou continuest in thy course of prophanes; It is an impudent asserting that the most holy God hath prophaned men to be his Sons; As a godly and honest Father will say to his lewd Sons, I am ashamed ye should be called my Sons, much more our heavenly Father abhorreth that prophaned livers should be called his Sons; for such men dishonour God and the holy profession, which they make to stink to strangers, as Jacob said of the cruelty of Simeon and Levi; But if thou repent of the dishonour done to thy heavenly

D d 2

Father

Use 1.
Discovers self-
flattery.

2.

Father in former times, be of good courage: Our heavenly Father will not for by-past sins refuse to call thee his Sonne, *Luk. 15. I am not worthy* (saith the Prodigal Son) but the Father is well-pleased with the sense and confession of his unworthinesse, and calls him, Sonne, *This my Sonne was lost but he is alive*; *Jerom saith well, Peccata praterita non nocent quando non placent, By-gone sinnes harm us not when they please us not.*

Use 2.
Try our new
birth.

2. It serveth for triall; Seeing the adopted Sons of God are born of God, we would examine our selves, If we be yet born of God; Some dispute but too subtilly concerning the manner of regeneration and conversion: As for the secret and mysterious manner of Gods working in our regeneration, he doth it of free-grace, *1am. 1. 18. By an inward, secret, and insuperable operation, Psa. 110. 3. Eph. 1. 19.* but further to enquire after the manner is to intrude our selves into things which we have not seen; His waies in respect of the manner of his working are past finding out by any vestige, *Rom. 11. 33.* We see the print of his preventing mercy in the antecedent preparations, and of his following mercy in the consequents and effects of regeneration; But the manner it self of his operation in our new birth, is a depth of his unsearchable wisdom; as when a man passeth through a deep river, we may trace him in the print of his steps both on the one side and the other of the River, but in the River it self we perceive no footstep; So the infusing of the new life which is properly our regeneration, is a deep of mercy and wisdom running ordinarily between that common grace of humiliation on the one side, and the speciall grace of renovation, and fruits of a new life on the other side; The distinct and full knowledge of some mysteries is reserved from us in this life to that other life, when we shall know as we are known; As some singular and skilful Artificers retire themselves to a private room, and there do frame some masterpeece, which afterward they bring forth, shew to others, and give unto them the use and benefit thereof, though these that have good by the use of it knew not the secret manner of working it: So though the adopted Sons of God know not the mysterious manner

manner of their regeneration, yet they have the benefit of it in their Adoption, Renovation and heavenly inheritance: *Eccl. 11. 5. As thou knewest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with childe, even so thou knowest not the works of God who maketh all:* It were our happinesse if with that blinde man *Joh. 9.* ignorant of that secret manner of healing his eyes, we could say, *One thing I know, whereas I was blinde, now I see*; whereas I was sometime dead in sins and trespasses, now I live no more, but Christ liveth in me; It is our sencelesse folly to be carelesse of things revealed, which pertain unto us, and yet to be peremptorily curious about things secret which pertain to God.

Therefore it concerns all to try and examine the matter it self, if we be such as are born of God; Try it by these three. Means of triall.

1. The Signs antecedent to our Regeneration.
2. Signs concomitant that accompany regeneration.
3. And by signs subsequent which are the effects of regeneration.

The signs antecedent may be somewhat discerned by this very term of regeneration, in allusion to our first birth; which signs are only to be understood of the regeneration of such as are come to the years of discretion, and not of those that are sanctified from the womb: Before the time of the first-birth there is *conception, gestation, or carrying in the womb, and sharp pains and throws*: So before the new birth there is

1. *A conceiving in the heart*, and a taking with the immortal seed of the Word, when the precious promises are received by an assent to them as the Truth of God; This general faith precedes and prepares a way for the special faith of application, *1 Thes. 2. 12. Ye received the word not as the word of men but as the word of God, which effectually worketh also in you that beleeve*; First the word must be received before it work; The word is the ordinary means of regeneration in those who are come to the years of discretion, and therefore it is called the *word of life, Phil. 2. 16.* and the *power of God to salvation, Rom. 1. 16.* not that there is any vertue infused into

The first sort
of Signs.
1. Antecedent.

1. Conception.

the letter of the word, but because the word of God is the ordinary instrument, which the Spirit of God useth in the work of regeneration and conversion; for without the Spirit the word profits not to regeneration, no more then the seed in the earth can bring forth fruit without a blessing from heaven of the first and latter rain, *Joh. 6. 63. It is the Spirit that quickeneth, the flesh profiteth nothing*; That is, the outward Ordinances are but as dead flesh without a spirit of life, and they profit not unto salvation without the speciall and efficacious concurrence of the holy Spirit, as *Elisba's staff*, *2 Kin. 4.* did no good to the dead childe until *Elisba* himself came, so the word of it self in the hand of a man doth no good to the quickning of a soul until the holy spirit come along with it.

2. Gestation.

2. As before the time of the first birth there is gestation and carrying in the womb, so before the time of our second birth after receiving the seed of the word, there is a laying of it up, and carrying it in the heart, that it miscarry not but may become fruitful, *Luk. 8. 14.* the seed on the good ground are they which in an honest and good heart having heard the word keep it, *Psa. 119. 11. I have hid thy word in my heart*; The beleever when he findes this treasure in the Church that is the depositary thereof, he hides it in his heart, *Mat. 13. 44.* The word profits not for regeneration until it be kept in the heart; A miscarrying womb brings not forth a childe; Meat though received into the stomach, yet nourisheth not, if it be not retained, So the word though heard and received, yet did not profit because it was not mixed with faith; in them that heard it, *Heb. 4. 2.* Faith is the hand of the soul both for receiving and retaining; therefore think it not enough that thou hast heard the Word with a flash of delight at some odd time; so did the temporary beleever in the Parable of the Sower, *Mat. 13.* this transient delight and titillation may proceed rather from the newnesse of the thing heard and perceived in thine understanding, then from any pleasure thy will hath in the goodnesse of the Word; Try therefore if thou retain affection in thine heart to the Word, this is a token thou camest the right way to the new-birth; Be not discouraged

discouraged though thou retain not in thy memory all of the word which thou hast heard at divers times; None hath such a vast memory, yet happy art thou who hast that in thy affection which thou wantst in thy memory; As the vertue of meat remains behinde though it be out of the stomach, so thou retainest the word in thine heart though it may not be in thy memory: If thou hast an impartiall and intire love to the whole Word of God, If thou esteem of it as *David* did, *Psa. 119. 103. It is as honey*; when thou chewest the cud by meditation on the precious promises, it relisheth sweetly to thy taste and affections, and with *David* thou esteemest it better then thousands of gold and silver; thou keepest it and lookest to it as a rich man doth to his treasure; when thou reflectest on this, thou maist rejoyce as one born of God and designed an heir of glory.

3. As before the time of the first birth there is great pain, so before the time of the new birth ordinarily (though in some sanctified ones from the womb God hath in his own free way taken another course:) There is great pain to be freed out of these Tunicles of corruption, wherein a depraved nature, a froward will, and an evil custom hath involved us. Our regeneration is called a *circumcising of the heart*, *Col. 2. 11.* and in circumcising there was pain in the flesh; So in this circumcision not made with hands there is pain in the heart; What pain and struggling will be in a heart before it can be freed from the love of old sins? what pain to keep the heart from looking back with *Lots wife to Sodom*? at such a time the tempter knoweth that his time is short when our new birth is near, he doubleth his Forces and assaulteth most fiercely; at that time when the poor poorest childe was coming to Christ the devil threw him down and tore him, *Luk. 9. 42.* at such a time he is most fierce to the end men may despair of their regeneration and of victory over temptations; Some men have fallen most foully even when they were coming to Christ, Though at such a time thou be tempted and possibly succumb to the temptation, yet lie not still with thy fall, but repent and go forward to Christ: he said for the comfort of the poorest childe to that violent spirit, I command

3. Pains of travell.

command thee to come out of him and to enter no more into him; Our Lord is the stronger one, and as he hath brought to the birth, so will he bring forth.

As there is pain before our regeneration to get the heart loosed from the love of sin, so there is great pain in the conscience from the sense of Gods wrath provoked by former sins; The conscience convicted pricks the heart with sorrow and fear, *Act. 2. 37.* this made the Jaylor to tremble, *Act. 16.* as in childe-birth ordinarily the sharpest shows and throws are immediatly before the birth; So the inward fears and horrors of conscience are greatest before our regeneration and delivery from the bondage of sinne; hast thou found sin a burthen to thy spirit, a pain to thy conscience, that thou hast been afflicted and humbled in thy spirit before God for thy sins in some measure or other (for as in the first, so neither in the second birth all have alike pain) then this is thy comfort when thou lookest back, thou hast this sign of thy regeneration, even thy coming to the new birth in the ordinary way of humiliation and affliction of spirit.

Second sort of Signs Concomitant.

The second sort of Signs are such as accompany regeneration; As with the first birth there is a cleansing and purifying, so with the new birth there is a cleansing and purifying of the heart and affections: Therefore in respect of this purification the Spirit of God the principall agent in our regeneration is compared to water, *Joh. 3. 5.* Water hath a cleansing and cooling vertue, So the Spirit in our regeneration cleanseth the heart and cooleth that fury and fervour of sinning, that whereas in former times an unregenerate man rushed on temptations to sin as a horse into the battle; now in thy regenerate estate there will be a great struggling against the first stirrings of thy corruption, and if at any time thou yeeld to the temptation, there is not so much of will and affection in thy sinning as when thou sinnedst in thy unregenerate estate, and the lesse voluntary thy sin is it is the lesse sinfull; Not that the fire of concupiscence is wholly quenched in regeneration, but now and then even in regenerate persons it will be smoaking, as fire in green wood, yet will it not burn and flame out as formerly it did, like fire in dry wood. True it is,

it is, if thou be regenerate, the very smoak of remaining and indwelling concupiscence will make thine eyes to water in secret before God; thou wilt withdraw fewell from the fire, by afflicting thy spirit and body, as *Paul* did, *1 Cor. 9. 37.* the relenting of thy former lusts, and daily purifying of thine heart, is a sure evidence thou art born again by the Spirit and water; but deceive not thy own heart, if notwithstanding thou hast had some qualmes and throwes of conscience, and much of legall humiliation, yet thou returnest with delight to thy former evil wayes, as *the sow to the puddle, and the dog to the vomit*: It hath been but a false conception of thy own conceit, and not of the new creature, all thy humiliation hath been but like the trembling of *Felix*.

The third sort of Signs of Regeneration, are the Consequents and effects following the new birth.

Third sort of Signs Consequents.
1. Consequent.

First, There will be a diligent care to preserve the new life; Infants are no sooner born but they have an appetite after the brest: Our Lord as soon as he quickned and raised *Jairus's* daughter, commanded to give her meat, *Luk 8. 55.* so those whom he quickens by his Spirit, and raiseth to a new life, they have a spirituall appetite, and a diligent care to use all means appointed of God for entertaining and preserving the new creature; *1 Pet. 2. 1.* As new born babes desire the sincere milk of the word, that ye may grow thereby. *1 Joh. 5. 18.* He that is begotten of God keepeth himself, that is, useth all means to entertain the new life, and preserve himself from sinne; he will not adventure on temptations; *Joseph* would not consent to abide in a private room with that impudent woman, *Gen. 39. 10.* As the regenerate man is circumspect in shunning the occasions of sinne, so he is actually diligent to improve the opportunities of well doing; he saith not as the sluggard, *Yet a little sleep*, but when God calls him to duties, he laboureth to be of *Dauids* disposition; *I made haste and delayed not to keep thy Commandments*, *Psal. 119. 60.*

Obj. May not a man be regenerate, and yet for the present not discern the same?

Object.

Ans. Yea, many of the dear children of God cannot discern

Ans.

E e

cern

cern by a reflexed act that they are regenerate, as Infants sucking the brest though they have life, yet they know not that they live; but others who look upon them and see them use the means for preserving life, know well that they live: So stronger Christians, who have their senses exercised to discern things that differ, know sufficiently, that a person frequenting and delighting in the means of salvation, is already regenerate, though such being babes in Christ, are as Infants having eyes, but are not able distinctly to discern their own regenerate estate: Therefore if after serious examination thou finde in thy heart an earnest desire after the means of the new life, I say to thee as *Paul* said of *Eutychus*, Acts 20. 10. Trouble not thy self, for there is of the new life in thee.

2. Consequent.

Secondly, Life is discerned *by sense*, which is one effect of life; for life in the creature is sensible of any thing that is an enemy to it: Infants are sensible of a touch with a pin; so if thou art regenerate, thou wilt be sensible of thy secret corruption, which is a bosome enemy to the new life. As a leper cleansed from his leprosie, through the thinnesse and tender-nesse of his skin, becomes more sensible of the cold aire, then formerly he was before his cleansing; so a person regenerate and cleansed from the leprosie of sinne, becomes more sensible of a wandring thought, then formerly he was of raging lusts; of one rash word, then formerly of profane discourses; of an escape out of weaknesse, then formerly of great enormities: *David* abhors even vain thoughts, Psal. 119. 113. If thou be sensible of thy corruption and loathest it, this is an evidence of thy regeneration; for men unregenerate, like men naturally dead, do not feel and loath the stinking corruption of their own carcasses; for they that live in the pleasures of sinne are dead while they live, 1 Tim. 5. 6.

3. Consequent.

Thirdly, Not only is the living creature sensible of any thing that is an enemy to its life, but it resists the same; as nature resists sicknesse, so grace resists corruption, Gal. 5. 17. The flesh lusteth against the spirit, and the spirit lusteth against the flesh. Like *Jacob* and *Esaue* in one womb, there are in the regenerate soul two contrary principles, to wit, grace and corruption, the one drawing forward to God and to the obedience

obedience of his will, and the other drawing backward to sinne and disobedience; as in an heavy body drawn up the hill, there remains in it a principle of heavinesse inclining it to move downward.

Obj. But how is that conflict and resistance a sign of regeneration, seeing the same is found in reprobate persons? had not *Saul* a conflict within himself against his sinfull motion to offer sacrifice, when he said, *I forced my self*, 1 Sam. 13. 12. May not the very light of a naturall conscience sometimes controul and resist sinfull motions; as in that monster of women *Medea*, when she said, *I see the better things and approve them, yet I follow the worse*?

Ans. There is a vast difference betwixt the resisting of sinne in persons regenerate, and that which is found in persons unregenerate.

1. A regenerate person resists sinfull motions from conscience of duty, of love to God, and of obedience to his holy commands; but the unregenerate man resists from love to himself only, and his own particular good, because he is convinced the yeelding to such a motion will bring danger and misery to himself; Or at the best, because he is convinced by the light of a naturall conscience, that such a motion is contrary to morall honesty: Chast and modest *Joseph*, resists the shamelesse importunity of *Potiphars* wife from conscience of love and duty to God; *How can I do this* (said he) *and sinne against God?* Gen. 39. 9. but unregenerate *Pilate* for a time resists the brutall and violent importunity of the deceived multitude, crying out to put Christ to death, yet he doth it only from a naturall conscience, convincing him that an innocent person should not be condemned: *What evil hath he done?* said he, *Matth.* 27. 23.

2. The Conflict in a man unregenerate is betwixt naturall light in his understanding, convincing him of what is right; and his perverse will inclining him to the contrary: but in the regenerate man the conflict is in one and the same faculty of the soul, betwixt grace in the will inclining it to good, and corruption therein drawing it to evill: grace willeth that which is right in Gods eyes, but corruption stirred up by

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unruly

Object.

Ans.
Differences
between the
regenerate and
unregenerate
in it being a-
gainst sin.
1.

2.

unruly affections, willeth that which is pleasing in the eyes of flesh and blood. *Rom. 7. 19. The good that I would, I do not; but the evil which I would not, that I do:* Satan gets not all his will of the godly when they sinne, because their will is not fully toward their sinne: It is with them in their sinning, as it was with the people of *Israel* in *Egypt*, they served *Pharaoh*, but groaned under that slavery, and longed for an happy liberty.

3. The regenerate person hath a conflict with all sinfull motions known to be such, even with the first stirrings and whisperings of his corruption, with a squint and wandering look of the heart. *Psal. 119. 113. I hate vain thoughts:* wicked *Herod* had some conflict in himself, when the head of *John the Baptist* was sought; it is said he was sorry, *Matth. 14. 9.* but we read not of any sorrow or conflict in him, when he put *John* in prison: the light of nature discerns not smaller sins; or if it do, yet strong corruption in the will and affections, as a thick smoak doth soon obscure it.

4. Though corruption in the conflict doth sometime prevail in the regenerate man, yet he lieth not still in his sinne; Their corruption will sometime like *Esau* struggling in the womb, come first out; yet grace by speedy repentance retracts it, as *Jacob* held *Esau* by the heel; *David* no sooner cut the lap of *Sauls* garment but his heart smote him; and *Paul* no sooner spoke a word of disrespect against the High-Priest, *Act. 23.* but he repented and retracted it with a discreet excuse; On the contrary wicked men lie still with their fall, and grow worse and worse; as one cup doth dispose the drunkard for another, so one sinne disposeth the unregenerate man for another; they adde drunkenness to thirst, they adde delight in sinne to their desire of sinne; But a regenerate person after a fall walks more humbly and circumspectly; *Peter* after his fall is more humble, when our Lord saith, *Peter lovest thou me?* he saith not as formerly he did, though all the world should hate thee yet I will love thee; but *Lord thou knowest all things, thou knowest that I love thee;* *Cyprian* saith well, Those who have sinned grievously, now repenting walk more warily, being through godly sorrow made the more

Cypr. Ep. ad
Corn.

more couragious and eager to fight against their own corruption.

Fourthly, The fourth effect that followeth regeneration is thy motion, and walking in the waies of Gods Commandments; 4. Consequent.
Lazarus when he was quickened and raised came forth, *Joh. 11. 44.* So if thou be quickened and raised to a new life, thou wilt come forth from that loathsome pit of corruption, wherein thou wast dead and buried, and thou wilt move toward *Jesus Christ* and a nearer conformity to him, *Rom. 8. 1, 2* They walk not after the flesh but after the spirit, *Gal. 5. 25.* If we live in the Spirit let us also walk in the Spirit; It is true, the motion of Gods children will not be alwaies equal, sometime it will be swifter, and at another time slower; at one time they will through the strength of grace get the mastery over their mutining and inordinate affections, and then they run chearfully to duty, like men who have no dead weight to hinder their motion. At another time our unruly and earthly affections like a heavy weight hanging on, hinders and retards us in our spirituall motions, as excesse of natural fear, sorrow, and desires, yet at that time of the slowest motion the heart and eye of the regenerate man is toward the waies of God, *Rom. 7. 22. I delight in the Law of God, after the inward man,* like unto a childe going weakly toward his father, though in his way retarded by the winde of temptation now and then driving him back a little; The people of *Israel* their march toward the Land of *Canaan* was not alike long each day, neither is our motion in our heavenly course alwaies equall; But this is sure the childe of God dwells not upon unruly motions with a full delight; yea, he is molested with them as bonds and fetters; he praies to God against them, and promiseth to run with greater zeal to duties, when God shall enlarge his heart, and free him from these bonds and fetters of noisome lusts, *Psa. 119. 32.*

Fifthly, The fifth effect of regeneration is a languor for Gods presence in an hour of desertion and felt absence; as one falling into sickness in a strange Countrey longeth much for the native air in his own Countrey, so Gods gracious presence is the Element wherein a regenerate man breaths

5. Consequent.

and lives, when he is without the sight of Gods face, through the interposition either of the dark cloud of some late sinne, or of some great triall and affliction; he is at such a time like unto some Sea-fowls, which being without sight of the Sea cannot fly but make some fluttering; so he hath neither heart nor hand, he hath no comfort without God; when God hides the light of his countenance, all creature-comforts are but darknesse to him; He is as that flower drooping and contracting it self at the absence of the Sun, and enlarging it self again at the sight of the Sun; the childe of God in his joys ebbes and flows according to the influence of that heavenly light, *Psal. 28.1. If thou be silent to me, I become like them who go down to the pit*; Therefore if thou hast this longing desire after this gracious presence, be of good comfort, it is an effect of Gods former gracious communion with thy soul, and a sure evidence of thy regeneration; this holy languor is a sign not only of a new life but also of vigour in that life; for longing is a strong and vehement desire, it is a forerunner sent of God to enlarge thy soul for receiving a new gracious manifestation of his presence; he enlargeth the heart, and thereafter fills it according to his promise, *Psa. 81.10. Open thy mouth wide and I will fill it. Psa. 107. 9. He satisfies the longing soul, and filleth the hungry soul with goodness*; To the God of all life, Father, Son, and holy Ghost, be all praise. *Amen.*



OF SANCTIFICATION BY THE Spirit of Christ.

Ezek. 36.26,27.

A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgements and do them.



Saving knowledge, Effectual calling, mystical Union, Justification, and our Adoption, so doth our Sanctification flow from the Fulnesse of Jesus Christ; They are divers streams from one fountain, *1 Cor. 1. 30. He is made of God unto us Righteousnesse* by imputation, and he is made Sanctification by operation, working in us holinesse inherent by the holy Spirit; Sanctification is a condition required and promised of Gods free grace in the New Covenant, *Jer. 31.33. Heb. 8. 10. Ezek. 11. 19.* This grace of our Sanctification, without which none shall see the face of God, was procured and merited to us by the perfect obedience of our Mediatour

Sanctification
is from Christ.

Jesus.

Jesus Christ, Luk. 1. 69. 74. He hath raised up a horn of salvation for us in the house of David, to perform the mercy promised to our fathers, and to remember his holy Covenant, the Oath which he swore to our Father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him all the daies of our life. In these words our serving of God in holiness and righteousness (which is our Sanctification) is clearly set down as a benefit of that mercy promised in the Covenant of grace procured and ratified to us by the death of the Mediatour; So that our Sanctification as well as our Justification is a sweet fruit of the death of Jesus Christ, 2 Cor. 5. 15. He died for all, that they which live should not henceforth live unto themselves but unto him who died for them and rose again. Tit. 2. 14. He gave himself for us that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works; As our Justification and redemption from the damnation of sin, so our purification and sanctification in freeing us from the dominion of sin was also a fruit and end of Christs death: As the grace of Sanctification was procured by the merit of his death, so in due time it is wrought in us by his Spirit, 1 Joh. 3. 24. He that keepeth his Commandments dwelleth in him, and he in him, and hereby we know that he abideth in us by the spirit which he hath given us. Our Sanctification and new obedience is a work of the Spirit of Christ abiding in us.

To the end our hearts may be refreshed with this Stream from his fulnesse, these four things would be considered in the words of the Prophet, being that clause in the Covenant of grace wherein Sanctification is promised,

1. The inseparable conjunction of those twin-graces Justification and Sanctification; and this is clearly implied in the word *Also*; The Lord had said, ver. 25. *I will sprinkle clean water upon you, and ye shall be clean from all your filthinesse, this is Justification*; Then he subjoyns, *I will also give you a new heart, and this is the grace of Sanctification, &c.*

2. An inward principle of our Sanctification, described first in simple and plain terms, *A new heart, a new spirit*, then

in

A fruit of his death.

The work of his Spirit.

Four particulars considerable in the Text.

in terms borrowed, *I will take away the stony heart and I will give a heart of flesh.*

3. The acting and moving of the new heart and new spirit, *To walk in my Statutes.*

4. The sole Authour both of the new heart and of all the actings of the new heart and new spirit, to wit, *God himself* of his free, and by his powerfull grace preveining us with the habit of grace infused; *I will give a new heart, and a new spirit*; and following us with grace affused and assisting, *I will cause you to walk in my statutes.*

The first thing considerable is the conjunction of Justification and Sanctification: Not only (saith the Lord) I will sprinkle clean water upon you, but also I will give you a new heart and a new spirit, for subduing your corruption, that though it dwell in you, yet it shall not reign in you.

Justification and Sanctification are ever together both at one time, and in one subject; for although they be graces distinct in themselves, yet are they not distinct in subject, being alwayes in one and the self same person; as life and sense are operations distinct one from another, yet where ever life is, there is some sense, lesse or more; Justification and Sanctification are joyned together in the Charter and Covenant of grace. Jer. 31. 33, 34. *I will put a new spirit in their inward parts, and will forgive their iniquities*: They are joyned together in the merit of Christs death. Luk. 1. 72, 74. Tit. 2. 14. Our Lord prayed for them together in that perfect pattern of prayer; *Forgive us our sinnes, and lead us not into temptation, &c.* They are applied together to a repenting and beleiving soul. Mich. 7. 18. *He will subdue our iniquities (there is Sanctification) and thou wilt cast all their sinnes into the bottom of the seas, there is Justification.* 1 Cor. 6. 11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God*; they are joyned together in the precept. Rom. 13. 14. *Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.* Christ is put on and applied by faith to a poor naked, trembling soul, not only as a garment to cover the nakednesse and deformity of our leprous

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souls

Doct.
Justification
and sanctifi-
cation inse-
parable.

souls by his righteousness and perfect obedience, but as a garment full of vertue to purge out that leprous and contagious corruption, and in progresse of time to heal our depraved nature by the grace of sanctification. The Spouse of Christ is compared to a garden, *Cant. 4. 12.* the righteousness of Christ imputed to beleevers is *the strong wall* that compasseth them, and holdeth out the storm of Gods wrath; inherent righteousness and sanctification is *a fountain of living water* conveyed by secret conduits within the garden to refresh it and make it fruitfull. *Job. 4. 14.* It is called *a well of water* in the beleever; and here it is said, *I will put my Spirit in you.* Justification puts us in another condition and relation; of guilty makes us free and absolved persons; but sanctification puts in us an other disposition; of unholy and profane it makes us holy and spirituall: That of Justification is rather a relative change of us and about us, but this of Sanctification is moral and within us.

Use 1.
Unsanctified
persons not
justified.

Seeing Justification and Sanctification are inseparably conjoynd as a pair of graces to adorn and beautifie the soul, It serveth to discover the self-deceit of many loose and careless professors, who falsely presume they are justified in the blood of Jesus, and in the mean time their heart are not purged from the love of sinne, they are not sanctified to the love and obedience of the good will of God; deceive not thy self to divide what God hath joyned together: If thou hadst true justifying faith, it would draw worth not only from the merit of Christ for thy Justification, but also power and vertue from his death and resurrection for thy sanctification. As the beleever looks with the piercing eye of faith to Christ crucified for his justification, and rejoyceth in the crosse of Christ, so he looks on him with a mourning eye, and draws vertue from his crosse for mortifying his corruption, and for quickning him to duty. *Zach. 12. 10.* *They shall look upon him whom they pierced, and they shall mourn:* As the beleever by faith apprehends the merit of the crosse of Christ for justification, so he applies and feels the power of his crosse for his sanctification. *2 Pet. 1. 4.* *Exceeding great and precious promises are given unto us, that by these we might be partakers of the divine nature,*

nature, that is, like unto God in holinesse; so that whosoever truly applies the promises of mercy in the forgiveness of sinnes, by so beleeving a change also is wrought in him, and he becomes holy in a conformity to his heavenly Father who hath given unto him these precious promises; the beleeving whereof makes him to study sanctification, that in all things he may please his gracious Father; therefore the Apostle bringeth the precious promises as a spur to rouse us forward to the course of sanctification. *2 Cor. 7. 1.* *Having therefore these promises, let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the fear of God:* I may boldly affirm, that he who hath the strongest faith, and in the highest degree beleeveeth the remission of his sinnes, such a man will have the holiest heart, for as faith by its proper and elicit act, opens the heart and receives Christ to dwell therein, so by its commanding act it directs the heart to shut the dore after him, that nothing enter in, which may grieve the Spirit of the Lord, who hath taken up his dwelling in that heart, for he dwells there by faith receiving and retaining him, *Eph. 3. 17.* faith also in receiving Christ commandeth all the affections to obey him: As one receiving a person of Honour into his house, commandeth all his domesticks to attend and obey him, so faith commandeth all the powers of the soul and members of the body, to attend and obey the will of Jesus Christ, and faith saith to them, as the blessed Virgin said to those domesticks in *Cana, Joh. 2. 5.* *Whatever he bids you do, do you it.*

It serveth for comfort to the children of God, who cannot deny without lying to the Spirit of God, that there is a change wrought in their heart: that they hate sinne with a perfect hatred, they are now ashamed of those sinnes wherein sometimes they delighted, and there is a change in their outward conversation: whereas formerly they were careless to shun the occasions of sinning, now they walk more circumspectly redeeming the time; they watch over their lips with *David, Psal. 39. 1.* and over their wayes with *David, Psal. 119. 59.* yet for all this it may be thou canst not say much of any assurance thou hast of thy justification and remission of thy sins:

Use 2.
Sanctified
persons are
justified.

here is a sure ground of comfort, *where sanctification is, there is also justification.* 1 Joh. 1.7. *If we walk in the light, the blood of Jesus Christ his Sonne cleanseth us from all sinne; walking in the light, and working the works of light, is an evidence that our consciences are purged from sinne in his blood: Divide not thou in thy fear of unbelief, these things which thy God hath joyned together; the power of the crosse of Christ in thy sanctification hath ever with it the merit of his crosse for thy justification.* Luk. 7.47. Our Lord spoke to the reproof of the proud disdainfull Pharisee, and to the comfort of that poor woman, whose heart was humbled for her sinnes, and filled with the love of Christ; *Her sinnes which are many (saith our Lord) are forgiven, for she loved much:* It is a reasoning from the consequent of her love, to inferre and bear in upon her heart for comfort, the Antecedent of Gods love in the forgivenesse of her sinnes: As when in a morning we see the rayes of the Sunne shining upon the top of an hill, although the body of the Sunne at such a time be overclouded, yet we inferre truly from the sight of the rayes that the Sun is risen: so from the sense of thy own love to God, and reall endeavours to be holy, thou maist and shouldst conclude that the *Sunne of righteousness* hath come to thy soul *with healing under his wings*, and hath justified thee by his blood, as he hath sanctified thee by his Spirit, for these three witnesses on earth are ever together, and agree in their testimony, *the Spirit, the water, and the blood*; the Spirit of Adoption, the purifying water of sanctification, and the blood of Christ for justification are alwayes joyned together; these are all witnesses of Gods free love, and seals of our comfort. 1 Joh. 5.8. *There are three that bear witnesse in earth, the Spirit, the water, and the blood, and these three agree in one.*

The inward
principle of
sanctification.

The second Point to be considered is, the inward principle of sanctification, set forth in plain termes, *a new heart, and a new spirit*; by the heart we understand the will and affections, as it is taken, *Prov. 21.1. The Kings heart is in the hand of the Lord.* And *Psal. 119.36. Incline my heart unto thy testimonies:* By the spirit is meant the understanding and thoughts,

thoughts, as it is taken *Prov. 29.11. A fool uttereth all his minde or spirit, that is, all his thoughts:* And *Eph. 4.23. Be renewed in the spirit of your minde.*

Seeing in Sanctification there is a new heart and a new spirit, *Man before the time of his sanctification is of a depraved heart and Spirit*; his understanding, will and affections are all wrong set, untill God renew and rectifie them by the grace of sanctification; originall corruption like a fretting leprosie, hath overspread the whole soul, there is nothing Sound, but corruption in all, and therefore there must be a renovation in all parts. This may be made evident by induction, and to this effect let us do, as the Priests did for purging the Temple, 2 Chron. 29.16. go into the inner gate of our souls, and bring forth the uncleannesse there to an open view, that thence we may see the pressing necessity to have a new heart, and a new spirit.

In mans understanding before it be renewed; there is

1. Great ignorance of heavenly truths. *Ephes. 4.18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them; Yea the naturall man cannot perceive the things of God,* 1 Cor. 2.14. though he had never so much of civill or morall discretion, yet he hath not the spirituall faculty to discern things that differ.

2. There is great vanity in the understanding: How do natural men waste both time and spirits upon vain and idle speculations. 1 Tim. 1.4,6. Many men doat about vain questions, 1 Tim. 6.4. they are sick (as the word imports) of that vain humour, so distempered with it, that when they speak to vent that superfluity of naughtinesse, it is but as the recovery of a man in a raging fever to little or no purpose.

3. What unbelief is there in the understanding? how ready are we by nature to beleieve absurd errors, and how slow to beleieve evident truths? All in *Samaria*, from the greatest to the least gave heed to that deceiver *Simon Magus*, Acts 8.10. but *Isaiah* preaching divine truths complaineth, *Who hath beleieved our report?* Isa. 53.1.

4. There is great unteachablenesse in the understanding: not only is our understanding by nature darkened, but also is

Doct. 1.
Mans heart
naturally de-
praved.

1.
The Under-
standing.
1. Ignorance.

2. Vanity.

3. Unbelief.

4. Unteach-
ablenesse.

unmeet to receive the light of supernaturall truths; It is not as the aire, which though it be dark, yet is meet to receive the light of the Sunne: how capable are we of an evil lesson; we have a schoolmaster within us, our own corruption: but *Nicodemus* a Doctor in *Israel*, is incapable of the mystery of regeneration, untill Christ the great Doctor teach him, and make him capable.

5. Enmity.

5. There is in our understanding an *enmity* against supernaturall truths. *Rom. 8. 7. The carnall minde is enmity against God, for it is not subject to the Law of God, neither indeed can be*: the naturall mans understanding satisfieth it self with humane corrupt ratiocinations against heavenly truths, until it be in a manner forced and gained by the power of the Spirit and the light of the Word of God, *2 Cor. 10. 4. carnal reason disputeth against supernatural truths, as is seen in Nicodemus, Joh. 3. 4. and in the woman of Samaria: Joh. 4. 12.*

2. The Will.

As there is corruption in the spirit and understanding, so there is much in our will; for besides that corruption and darknesse it hath from a corrupt and darkened understanding, from which the will cannot behold good and evil in the own native and lively colours, no more then a man can distinctly discern objects represented through a coloured or dim glasse; I say, beside this, from an evil neighbour, there is also old inbred corruption in the will.

1. Stiffenesse.

1. A *stiffness* and *implacableness* to the good Will of God. *Isa. 48. 4. I know that thou art obstinate, and thy neck is an iron sinew, and thy brow brasie*: Our will is prompt to embrace a sinfull motion, at the first word the people of *Israel* were willing to give their *Jewels* for making the golden calf, *Exo. 32. 2, 3. But how repining and unwilling were they to go up the mountain at the word of the Lord, Num. 14. 10.*

2. Crookednesse.

2. *Crookednesse* and *backwardnesse* in the Will, and declining of the commandments of God and his chastisements. *Hos. 4. 16. Israel slideth back as a back-sliding heifer; We pull away our neck from the yoke, and our shoulder from the burthen.*

3. Contrariety to Gods will.

3. There is in our will a *contrariety* to the Will of God, loving

ving and approving that which God hateth, *Jer. 44. 16, 17. We will do* (said those wilful people) *whatsoever goeth out of our own mouth*; Their own will to do worship to the Queen of heaven was contrary to Gods will.

4. A *wilfull pride* exalting and preferring our own will to the will of God; this was one of the main sins in that complication of sins in the fall of our first parents; they preferred their own will to the good will of God, and rested not content with his will concerning their primitive condition.

4. Pride.

Fifthly, *Disobedience* to the good will of God, Notwithstanding it be propounded to us with a promise of life; As in *Adam* though it was said to him, *Do this and live*, yet he disobeyed, and there is in our corrupt wills a ready obedience to the evil and unjust commands of men though never so barely propounded; *Doeg* fell upon the Priests and killed them at the bare command of *Saul* without any promise of reward.

5. Disobedience.

6. *Instability* and *levity*, *2 Pet. 2. 14. Seducers deceive unstable souls, their wills are not fixed and established in the love of the truth, and therefore easily drawn away to error*; Before a man be renewed, if a good motion be cast up and presented to his will, how soon dies it, as a spark cast into the Sea; the depth of corruption swalloweth it up; It is like the *morning dew* dried up in an instant by the heat of temptation, *Hos. 6. 5. The drunkard possibly at his first rising in the morning may have some raw resolutions for a sober diet, but so soon as he meets with his drunken companion they are gone, and his inordinate appetite perverts and inticeth his will to embrace the occasions of riot and excesse; But resolutions for evil in an unrenued will are fixed and stick close to it as birdlime, Pro. 4. 16. the wicked sleep not except they have done mischief; Resolution and eagernes to do evil keeps them waking; wicked men have their heart fully set in them to do evil, Eccl. 8. 11.*

6. Instability.

As this old leaven is in the understanding and will, so is it also in the conscience until it be renued and purified.

3. Conscience.
1. Remem-
bring.

1. Whereas conscience should be a faithfull recorder and remem-

remembrancer, it is not so, but calls our sins to remembrance by halves, like the unfaithfull Steward in the Gospel who set down fifties for hundreds.

2. Counsel-
ling.

2. Whereas it should be a faithfull *Counsellor* to perswade unto good and to dissuade from evil; for doing whereof it should have cleanness to discern truth and error, good and evil: Now there is great *dimnesse and uncleanness* in the conscience, It is like a foul glasse window, through which light is not transparent, and so the uncleanness within the house cannot be seen and swept away, *Tit. 1. 15.* their conscience is defiled.

3. Warning.

3. Whereas conscience should be sensible of the danger of sin, and be a seasonable *warner*, it is not so, but though it be many times convinced of the danger from the threatenings of the Law, yet it doth not lay them to heart by afflicting the spirit with sorrow for sin; This is that *spirit of slumber* spoken of *Isa. 28. Rom. 11. 8.*

4. Accusing or
excusing.

4. Whereas it should be as the spring of a Clock ever in motion, either accusing for evil or excusing for good, a sharp reprover or a sweet comforter; On the contrary the conscience will sometime accuse that to be evil which is good; as in a soul deeply humbled for grievous sins, it will accuse the embracing of Christ for its Saviour to be but an arrogant presumption; it will accuse their honest outward conversation to be hypocrisie, and sometimes it will excuse where it should accuse; as a prophane mans flashes of a prating faith to be a true and sound faith; the hypocrites flattering conscience excuseth his bare formality for true devotion.

4.
Affections.
1. Disordinate.

This old corruption leaveneth also the affections, and therefore these have also need to be renewed.

1. Whereas in the first *Adam* they were created in a *subordination* to grace and sound reason, by his fall they were *dislocate and disordered*, they start aside and take our eye and heart off God, *Jam. 1. 14. Every man is tempted when he is drawn away of his own lust and enticed*; they hinder and interrupt us in our duties to God; Our inordinate griefs, fears and desires interrupt us in our praying and in our hear-
ing

ing the Word, like the unseasonable visits of strangers that divert men from serious businesse; when *David* went up to the house top (in charity we think with an intention to pray, as *Peter* did, *Act. 10.*) his inordinate affection toward *Bathsheba* drew his eye off God.

2. Our affections after the fall of our first Parents are become *immoderate*; In our griefs like *Rachel* mourning for her children and would not be comforted; in our fears stupified like *Nabal*, our heart is dead within us, no promise of God can encourage us; We grieve more for the want of the comfort in the creature, then for the want of the light of Gods countenance, we fear more the anger of a mortall creature then the wrath of God which burneth to the lowest hell; Our desires are impatient with *Rachel*, she will have children or she will die; We are so big in our desires, that our hearts are like to burst with them; our joys are insolent; we sacrifice to our own drag, and are ready with *Haman* to look down with disdain upon others.

2. Immoderate.

3. Our affections by nature are *mutinous and rebellious*, *Jer. 5. 23. This people hath a revolting and rebellious heart*; their affections rebell and fight against God and natures light, as desire of revenge in *Medea*; as these vile lusts in the *Romans*, did fight against Natures light, *Rom. 1.* The inordinate and immoderate affection of fear made the people of *Israel* rebell at the foot of the mountain, *Num. 14. 10.* and their immoderate desire of water made them rebell at *Meribah*, *Num. 20.*

3. Mutinous.

This leprosie within the soul spreadeth forth to the body, *Rom. 6. 19.* the Apostle speaking of the *Romans* before their conversion saith, *Ye have yeelded your members servants to uncleanness and to iniquity*; An unrenewed man willingly yeeldeth up his body an instrument for operation to an unclean soul; As a noysome and venomous humour in the noble parts breaketh forth in the body, so out of the heart (saith our Lord the heart searcher) proceed *murthers, adulteries, and every evil work*, which the body afterth as a slave and drudge to the imperious and impetuous affections of an unrenued heart.

5.
The Body.

Use.
Meditate on
this sinfull
condition.

Let all men think seriously on the wickednesse and misery of their naturall condition; Content not your selves with this transient glance I have given you, but do as the woman in the Parable, light thy candle and sweep, take the candle-light of thy own conscience, labour to know thy self, be not a stranger at home, thou wilt never abhor thy sinnes until thou see them, *Ezek. 8. 10.* the Lord commandeth the Prophet to look thrise to the hidden abominations of the house of *Israel*; so thou shouldst look and look again, and thou wilt perceive ever the more abominations in the spirit and heart of man in his unregenerate condition.

2. Mourn for
it.

2. When thou hast seen them, *mourn and complain* to God for that universall corruption, and cry out with the leprous, *I am unclean, I am unclean.*

3. Pray for a
new heart.

3. *Pray to God for a right spirit and a new heart*, and say as the Church, *Jer. 17. 14. Heal me O Lord and I shall be healed, Save me and I shall be saved.*

Doct. 2.
Sanctification
renewes the
whole soul.

In our Sanctification all parts of the soul are renewed; there is both a new spirit and a new heart, the Renovation is perfect in parts though not in degrees, as when water is first warmed by the fire there is some heat in all the water, but in no part of it there is heat in a perfection of degrees; Our heavenly Physitian in our renovation makes the plaister as large as the wound; as corruption hath come over all parts, so doth renovation rectifie both the spirit and the heart; this newnesse of spirit and heart is not in respect of the powers of the soul, for they remain the same in substance they were before, but the change is in qualities, as when the air by the Sun-rising is enlightened, there is a new illumination, but the same air, and when a crooked tree is made straight there is no change in the substance of the tree.

The soul
changed not
in substance
but qualities.

1.
The Under-
standing is
changed.

1. Knowledge.

There is a change in the spirit and understanding rectifying the same from that depraved condition it had before our Sanctification; This newnesse of the Spirit and understanding consists, 1. In the *Knowledge of God* and his Son *Jesus Christ*, and of his will and our duty; In the unrenewed man there is ignorance and darknesse, but in a renewed understanding there is light and knowledge, *Eph. 5. 8. Act. 26. 18.*

2. Whereas

2. Whereas in the unrenewed understanding there is much vanity in studying things that profit not, on the contrary there is in the renewed understanding *solidity and soundnesse* of spirit studying things most necessary, to *know Christ and him crucified*, *1 Cor. 2. 2. Phil. 3. 8. Act. 19. 19.*

2. Solidity.

3. Whereas in the unrenewed understanding there is a root of unbelief, there is planted in the renewed understanding *a root of faith* bringing forth severall acts and fruits of faith in beleeving the promises, though far above the reach of sense and reason; as in *Abraham, Rom. 4. 19, 20.*

3. Faith.

4. Whereas in the unrenewed understanding there is an enmity and spirit of contradiction to supernaturall truths, on the contrary in the renewed understanding there is a *silent submission in end to divine truths*, as is seen in *Nicodemus* and that woman of *Samaria* who at last submitted to these heavenly truths spoken by our Lord, *John 3. Joh. 4.*

4. Submission
to divine
truths.

As there is a change in Spirit and Understanding, which is called a new spirit, so there is a new heart a change in the will, conscience and affections.

2.
The will is
changed.

Whereas in the unrenewed will there was stiffenesse and unpliableness to the will of God; in the renewed will there is a *yeelding and pliableness*; *Paul* is no sooner entred in the way of conversion, but his will becometh pliable to Gods will. *Act. 9. Lord, what wilt thou have me to do?*

1. Pliableness.

2. Whereas in the unrenewed will there is a crooked and wilful backwardnesse repining at the will of God, in the renewed will there is some measure of *straightnesse and conformity* to the will of God, as the vessel is conformable to the modell whereinto it is cast, *Col. 4. 12.* that ye may stand perfect and compleat in all the will of God; though many times the renewed Children of God in their performances come short of duty, yet their will was straight in respect of purpose and inclination, *Psa. 18. 21. I have not wickedly departed from my God.* and *Rom. 7. 22. I delight in the Law of God after the inner man.*

2. Straight-
nesse.

3. Whereas in the unrenewed will there is a contentious pride standing out against the will of God, there is in the renewed will an *humble submission* to the will of God. Wicked

3. Humble
submission.

Pharaoh said, *Exo. 5. 2. Who is the Lord that I should obey his voice to let Israel go?* But the godly Centurion said, *Act. 10. 33. We are all here present before God to hear all things that are commanded thee of God;* Prophane *Cain* repined at the punishment, but *David* submitted himself to the correction of the Lord, *2 Sam. 15. 26. Behold here am I, let him do unto me, as it seemeth good unto him;* the renewed will disputes not Gods commands but giveth simple obedience, *Heb. 11. 8. Abraham obeyed not knowing whither he went;* The renewed will looks not to the difficulty of the duty but to the Sovereignty and Justice of the Lord who commands

4. Whereas in the unrenewed will there is levity and inconstancy, it is here and there; in the renewed will there is stedfastnesse; As in *David*, *Psa. 108. 1. O God my heart is fixed. Psa. 112. 7. His heart is fixed trusting in the Lord,* he forgetteth the things behinde and presseth towards the mark.

The Conscience also is renewed.

1. Whereas the unrenewed conscience is not faithfull in the libelling of our sins, there is in the renewed conscience faithfulness and impartial dealing in recording by past sins, as in *David* *Psa. 25. 7. Remember not the sins of my youth; Psa. 51. 3. My sin is ever before me.*

2. Whereas the unrenewed conscience is neutral and giveth not faithfull counsell what to do in time to come, the renewed conscience is a privy Counsellor, *Psa. 16. 7. My reins instruct me in the night seasons.*

3. Whereas the unrenewed conscience oftentimes is cauterized and senselesse, in the renewed conscience there is a tenderness; it is tender and sensible of the first wandering motions of the heart, and smites the heart with sorrow for them; A man in his unregenerate estate may be senselesse of grosse enormities, but after he is a renewed man he is sensible and sorrowful even for a rash word.

4. Whereas in the unrenewed conscience there is drowsinesse and benumbednesse, in the renewed conscience there is watchfulness and an happy unquietnesse either in accusing them when they do evil; *Peters* conscience after his deniall of his Lord smote him until he wept bitterly, or in excusing and

4. Steadfastnesse.

3. The Conscience is changed.

1. Faithfulness in recording.

2. Counseling.

3. Tenderness.

4 Watchfulness.

and comforting them against calumnies when they do well, as in *Paul*, *2 Cor. 1. 12. Our rejoicing is this, the testimony of our conscience.*

There is also a newnesse in the affections wrought by this work of sanctification.

1. Whereas in the man unrenewed the affections are dislocate and set on wrong objects, seeking content in things without God; In the renewed affections there is a new posture, they are set on God and his Will, *Psa. 4. 6. There be many that say, Who will shew us any good? but Lord lift thou up the light of thy countenance upon me, &c. Psal. 73. 25. Whom have I in heaven but thee? and there is none in earth I desire besides thee.*

2. In the renewed man there is a newnesse of moderation in his affections; his heavenly father puts so many vertues into his soul to be tutors and guardians to his unruly and childish affections; he sets patience to moderate our sorrow, faith to moderate our fears, and the fear of God in our hearts to moderate our desires and delights in things worldly; the renewed man useth the world so, that he abuseth it not to pride, luxury, or spiritual idolatry of covetousnesse to draw the heart away from God to *Mammon*, such was the moderation of *Paul* in all conditions of life, *Phil. 4. 11. I know how to abound and I know how to be in want;* A renewed man in his abundance is humble, and in his wants is thankfull to God; Such is his moderation.

3. Whereas in the unrenewed man his affections are unquiet and unruly, like unto the rabble of that confused multitude at *Ephesus*, *Act. 19.* Some affections crying after one seeming good, and others crying after another, in the renewed affections there is a sweet calmnesse and subjection to the will of God, as in *Paul*, *Gal. 6. 14. I am crucified to the world, and the world is crucified unto me,* the unlawfull pleasures of the world are a crosse to him, and he is no more affected even with the lawful pleasures of the world in comparison of the sweetness he findes in *Christ* crucified, then a dead man is affected with the honour or dishonour done to him after his death.

4. The affections are changed.
1. Set on God, &c.

2. Moderate.

3. Calmnesse.

4. The outward man changed.

As there is a Renovation in the soul and inward man, so there is a renovation in the body and outward conversation, there is a walking as becomes the Gospel; a watching over wandering eyes, over an unruly tongue, and over itching ears; there is a newnesse of sobriety in diet, apparell, and lawfull pleasures, as becometh them that professe godlinesse, 1 Tim. 2. 9.

Use.

This Doctrine serveth for triall and examination; Seeing the new spirit and new heart is the principle of sanctification, as we would be assured we are in the course of sanctification, it concerns us to try if we have received this new spirit and new heart.

Signs of a new spirit.

To begin with the triall of the New Spirit, I finde it thus qualified; It is a discerning spirit, an humble and submisive spirit, a sober and a stedfast spirit.

The man renewed in the spirit of his minde,

1. Discerns fundamental truths.

1. Discerns fundamental truths, 1 Cor. 2. 14. *The spirituall man discerns all things*; Not that a spiritual and renewed understanding discerns all revealed truths, for many renewed children of God have had their own ignorance and errors in matters not fundamental, but in things necessary to be known for their salvation, God gives them light to discern his own voice in the Scriptures, *Joh. 10. 4. The Sheep follow him for they know his voice*; The woman of Samaria gets a new spirit to discern *Jesus to be Christ*, *Joh. 4. 29. Is not this the Christ?* This spiritual gift of discerning is not alike in all the children of God; as little children discern not every purpose they hear so distinctly as men of ripe years do; yet children of seven years of age can discern well what is spoken to them about their meat and drink, and such things as are necessary for preserving this life; So there are some strong Christians that can discern betwixt truth and error in many things; There are other babes in Christ not able to discern every revealed truth, yet can in some measure discern by that supernatural light created in their understanding these supernatural truths that are necessary for salvation.

2. His own errors.

2. The man of a renewed Spirit discerns his own private errors and failings in duties; he is not like the Pharisees who seem

seem to themselves to discern motes in the eyes of others, but cannot or will not discern the beam that is in their own eyes.

3. He discerns even in the godly betwixt their light and their darknesse; he is not so indiscreet as to call their light darknesse, or to call their darknesse light; he puts a difference betwixt *Peters* heavenly confession of Christ and his earthly counsell to Christ; he followeth not the dark but the light side of the cloud of witnesses.

3. Errors of Saints.

4. He can discern betwixt the form of godlinesse, and the power of it, he discerns a wolfe by his cruel practises, to have an inside of a malicious inclination; though he appear like a sheep in his cloathing, he is not easily deceived with shewes of piety in seducers; he knoweth *Satan can transform himself into an Angel of light*, and a false Prophet can wear a rough garment to deceive: *Arrius* and *Pelagius* had a great shew of piety: Pride and ambition to get disciples and followers, hath made many ringleaders in sects and heresies put on a vizard of an holy and austere life; many have fasted much, and yet have been surfeited with pride: *John* of Constantinople was called in a singular manner *ὁ ἰσχυρὸς ἑστεινатор*, for his abstinence and fasting, and yet was a proud Prelate, and an usurper of universall Jurisdiction over the whole Christian Church.

4. Forms of godlinesse.

Secondly, The new spirit is an humble and submisive spirit; the renewed understanding no sooner discerns Gods will in his word, but submits and assents to it. 1 Thes. 2. 13. *When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God*: Not only doth the renewed judgment assent and submit to that which is already revealed, but hath a disposition and preparation to submit to more, when it shall please God to reveal more; of such a submisive spirit was that devout and generous Centurion, Acts 10. 33. of such a spirit was holy and learned *Augustine*, who ingeniously professed though he was not able to salve all the objections made by the *Pelagians* against the propagation of original sinne, yet he resolved to adhere firmly to the truth holden forth in the Scripture about that point:

2. Is humble and submisive, not slavish.

point: The renewed spirit is a submisſe ſpirit to the truth of God, but is not a *ſlaviſh ſpirit to the dictates of men*; The *Apoſtles* only had the priviledge of *infallibility*; the word preached and written by them is a rule of our faith; all other mens opinions and aſſertions ſhould be examined according to that rule: Our Lord who hath made us free, will not have us ſlaves to men in our judgments and conſciences. 1 Cor. 7.

23. *Ye are bought with a price, be not ye the ſervants of men*: So did *Auguſtine* answer both wiſely and gravely, when ſome objected to him *Cyprians* opinion in his Ep. to *Jubaian*, for rebaptizing thoſe that had been baptized by hereticks; I am not (ſaith *Auguſtin*) tied to the authority of that Epistle, becauſe I do not eſteem *Cyprians* Letters for Canonical; but conſider of them according to the Canonical Scriptures, and what agreeth with theſe, I receive with praiſe to him; but what is diſagreeing from them, I do under his favour reſuſe.

Thirdly, The new ſpirit is a *ſober ſpirit*; the renewed man is ſober in his enquiry after heavenly truths, his care is to know things *revealed*, but he leaves things *ſecret to God*; with *Auguſtin* he thinks it better to doubt of things ſecret, then litigiouſly contend about things uncertain; he knoweth curioſity doth expoſe a man to the temptation of deceivers.

2 Tim. 4. 3, 4. *Having itching ears they ſhall turn away their ears from the truth, and ſhall be turned unto fables*: The *Athenian* diſeaſe makes many to loath old precious truths and dote after new errors; the ſober ſpirit in miſteries revealed beleeves the *matter*, though he cannot by the plummet of reaſon ſound the depth of the *manner*; he beleeveſh the *eternal generation of the Sonne by the Father, and the proceſſion of the holy Ghoſt from the Father and the Sonne*, though it be but little he knoweth diſtinctly of the manner of either of theſe two miſteries: The man of a new and ſober ſpirit beleeves *God determineth the Will in our Conversion by his inſuperable grace*, though he knows not particularly the manner of his ſupernaturall working in the inſtant of his regeneration, no more then he knoweth the manner of the forming of his own body in the womb; he ſtudieth more to finde the ſubſtance and matter of grace wrought in his ſoul by the ſpirit, then to diſ-

pute

Aug. lib. 2. cont.
Crelcon. cap.

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3. Is ſober in
enquiring, aſ-
ſerting by
faith to what
reaſon cannot
fathom, &c.

pute the manner: he beleeves there *will be a day of judgment*, but labours more for his diſcharge and remiſſion, then to know the times and ſeaſons which God hath put in his own power: A man of a new ſpirit is ſober in his eſteem of himſelf, ſuch was *Paul*, Phil. 3. 12. *Not as though I had already attained, either were already perfect*; the more he ſees of *Chriſt* and his excellency, the leſſe worth he ſeeth in himſelf; the oftner he looks to *Chriſt*, he is ever the lower in his own eyes; in that ſaving fountain of his blood, he ſees his own unclea- neſſe; when he conſiders with himſelf the little he knoweth of divine miſteries, in compariſon of that which may and ſhould be known in this life and ſhall be known in heaven, his ſpirit in this contemplation becomes daily more and more ſober; Now *beginners in the rudiments of Chriſt*, are ordinarily more high-minded and ſelf-conceited, then proficientſ advanced in knowledge, becauſe beginners have ſome know- ledge which they had not, but know not what is before them to be known; they know the little they have, but know not how much they want; whereas Proficientſ in the School of *Chriſt* know the vaſt volume of the knowledge of the bleſ- ſed Trinity, is known here but in part, and will be our ſtudy in eternity with delight; A man of a new ſpirit is ſober in his judgement of other men differing from himſelf: If the difference be in matters not fundamental, and they keep the foundation but build thereon hay and ſtubble, though he diſ- allow the ſuperſtructure, yet he bleſſeth God for their unity in the foundation; he judgeth truly and ſoberly, that though they will ſuffer the loſſe of their pains and work of ſuch er- rours and empty chaff, yet themſelves keeping the founda- tion and living holy ſhall be ſaved, 1 Cor. 3. 15. If others dif- fer from him in matters fundamental; The man of a new and ſober ſpirit hath no charity to their error, for ſuch chari- ty were alſo a fundamental error, yet will he not condemn their perſons as *Reprobates*; He knoweth God who created light out of darkneſſe is able in his own good time to enlighten them, and prayeth for it: He laboreth more to make his own Election ſure, then to be peremptory and magiſte- rial in the condemnation of another mans ſervant, who ſtands

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and

Augustine.

and falleth to his own Master: Of such a sober spirit was Aug. in his Answer to *Ep. fundament.* speaking to the *Manicheans* that were grosse Hereticks, *Let such men* (saith he) *rage against you, who know not how easie a thing it is to fall into error, and how difficult it is to be recovered from it; But I who know both these in my own experience will be more moderate toward you;* The new spirit is sober and not puffed up with the sense of any good whereof God hath honoured him to be an instrument; he knoweth the sufficient God makes use of him not out of any necessity, but out of the riches of bounty to honor his servant with an inferior agency under himself the prime agent, therefore he swallows not down the praises of men, but takes them at their first rebound, and sends them up to God their Author and Owner: so did *Peter*, *Act. 3. 12, 13.* Man is but the pencil which God useth to draw the lineaments of his works, and the praise of a well-drawn pourtrait is not due to the pencill but to the skillful Painter.

4. Stedfast in holding the truth.

Athanasius.

4. The man renewed in the Spirit of his minde, labours to be of a stedfast spirit in retaining the knowledge of the truth in an evil time, such as that was wherein *Athanasius* lived when the world groaned under *Arrianism*, and was astonished to behold a new upstart generation of monstrous errors; in such a time a renewed spirit will with *Athanasius* withstand that malignant spirit of error; *Athanasius* was stedfast against the errors of his time; Notwithstanding the conventicles at *Seleucia* and *Ariminum* concluded and complied with the time: It was the commendation of these renewed primitive Christians, *Act. 2. 42.* *They continued stedfastly in the Apostles doctrine and fellowship;* Of such a spirit were the converted *Colossians*, *Col. 2. 5.* *Though I be absent yet I am with you in the Spirit, joying and beholding your order, and beholding your stedfastnesse of your faith in Christ;* The man of a stedfast spirit will not change his Religion to please the times and humours of men for fear he be called a singular man; *It is devilish to be singular in evil, but it is a divine thing to be singular in well-doing;* Such was *Lot* in his time, *Noah* in the midst of a crooked generation; he was eminent in straightnesse when others halted beside him; Such was *Elias* in a time

time of persecution, the greater the temptations are at such a time, the stedfastnesse is the more commendable; The man of a new and stedfast spirit, looks not so much to the opinion of many men in a time of temptation from present advantages or disadvantages, as to the judgement they had concerning present differences in the times by-past, when their understanding was lesse perturbed with earthly affections, and their judgement was more clear; he knoweth as the face is not seen in troubled and muddy waters, so the face of truth is not discerned through fear and other perturbed passions: The stedfast spirit will not follow *Peter* in his dissimulation through fear in the High-Priests Hall, but will follow him in his bold and free confession of the truth before the Council, *Act. 4.* where the love of the truth prevailed over the fear of man; Though the changing and inconstant world plying to the winde of the time, speak evil of him as proud and wilful, because he will not run with them in the excesse of riot, yet maugre their will he laboureth to make good use of their reproaches, he humbleth himself before God in secret, seeks a renewed approbation from God, and when he obtains this he passeth not for the judgement of men, he will neither be boasted from the truth by the supercilious malice of some, nor be flattered out of it by the flattering and serpentine insinuation of others, but he still endeavoureth and praieth God for soundnesse of heart, which supports him against the calumnies of a lying generation, *Psa. 119. 80.* *Let my heart be sound in thy Statutes that I be not ashamed.*

Try also the newnesse of thine heart, for as there is in Sanctification a new spirit, so also a new heart.

Signs of a new heart. It is

The new heart is a broken heart, a circumcised heart, a tender heart, an upright heart, and a watchful heart.

1. The new heart is a heart broken with the weight of wrath apprehended in the threatnings of the Law, and melted with the warm breathings of rich and free love manifested in the Gospel. The converts *Act. 2. 37.* when they heard and were convinced of their sin they were pricked in their hearts, and the Publican smote upon his breast; Our heavenly Physitian first breaks the heart, and then heals it and binds it up, *Isa.*

1. Broken.

61.7. like unto the skillfull Chirurgion that breaks the bone wrong set at first, thereafter sets it right and heals it.

2. Circumcised.

2. The new heart is a *circumcised heart*, not only is it broken with sorrow for by-past sins, but it cuts off all superfluity of uncleanness and naughtiness for the time to come; Such a heart had the converted *Colossians*, *Col. 2. 11. Ye are circumcised with the circumcision made without hands*; In a new heart broken with godly sorrow for sins past there is a holy indignation at the very remembrance of them, it hath a care to please and a fear to displease God in all time to come, *2 Cor. 7. 11.* This *circumcising* of the heart is commanded of the Lord, and the neglect of it punished, *Jer. 4. 4.* In the Circumcision in the flesh there was a painfull cutting off of the foreskin, so in the new heart there is a casting away of the purpose to sin in time to come with grief of heart for sinne past; Circumcision in the flesh was an outward and visible sign of the righteousness of faith, *Rom. 4. 11.* So the renewed heart is an inward and invisible seal of our Justification of our faith in Jesus Christ.

3. Tender.

3. The new heart is a *tender heart*; It is tender of the honour of God, and mourns not only for its own sins, but also for the dishonour done to God by the sins of others, *Psa. 119. 136. Rivers of waters run down mine eyes because they keep not thy Law*: It is tender and thin-skinned, sensible of the least failings, mourns for them, and poureth out it self in complaints to God; Not only doth it mourn for running sometime in the broad way, but also for a wrong step out of the narrow way, for a wandring thought or an idle word; whoever hath this tenderness of heart may be sure he hath a new heart; as the best glasse sheweth the smallest spots and brightest light, the least moles, so it is a clear evidence of a new and pure heart (for the purer the constitution is, sense is the quicker) to be sensible and affected with sorrow even for the smallest failings or coming short in duties; *David* a man of a new heart, and in this a man according to the Lords heart was heart-smitten for cutting but the lap of *Sauls garment*, such a true Saint was sensible of the disgrace done to the King, whom his heart told he was bound to honour, because

cause he was the Lords annointed; and *David* knew well that the wickedness of the person did not wipe away the annointing of the Lord.

4. The new heart is an *upright and honest heart*; It is called a *true heart* because it is without hypocrisie and dissimulation in external duties of the worship of God, the man of a new and honest heart heareth the Word of God with a purpose to obey the same, and to *bring forth fruit with patience*, *Luk. 8. 15.* As the heart in the body of a man is in a continual motion, either dilating it self to receive the air, or contracting it self to retain the air received for its refreshment; So the new heart is in a frequent motion, sometime dilating it self in strong desires after the sincere milk of the Word, and thereafter contracting it self with delight in the Word received and retained; And as the heart in the body receiveth the blood from the Liver, thereafter shuts up the little gates for retaining it, then prepares and sends it forth with vitall spirits to other parts of the body; So the new heart receives the Word, hides it by meditation, prepares it, and communicates the vertue of it to the powers of the soul and members of the body, for quickning and strengthening them for their several operations and employments: The man of a new and honest heart praieeth against sin with a purpose to forsake it; he knoweth, *if he regard sin in his heart the Lord will not hear him, Psa. 66. 18.* The man of an *honest heart* endeavors to be such in secret before God as he seems to be before men; He is not as the *Pharisees* who thought themselves the only honest and holy men in the world, and yet were painted Saints, but incarnate devils for malice, pride, and covetousness; The *honest heart* will not make much noise in his Apologies, when malicious men calumniate him in his adversity for a close hypocrite, as *Job* mistaking friends did: but he will appeal to God who knoweth the honesty of his heart, he will say in few words but much sense, as *David 1 Chron. 17. 18. What can David speak more to thee for the honour of thy Servant, for thou knowest thy Servant*: and he will say in the humility and honesty of his heart as *Peter* did, *Joh. 21. 17. Lord, thou knowest all things, thou knowest that I love thee*;
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The man of an honest heart studieth an uniformity in his duties, in all things to keep a good conscience: So did Paul, *Act. 24. 16. Herein do I exercise myself to have alwaies a conscience void of offence toward God and toward man*; he begins at his duty to God, and in conscience to the will of God doth duty to all he oweth duty; he is not like the Pharisee, prodigal of small and easie duties to get praise of men, and negligent of the greater things, as mercy, faith and judgement; but the man of an honest heart endeavours mainly the greater, and omits not the smaller duties.

5. Watchful
against sinne
and for good.

The new heart is watchfull and carefull to shun the occasions of sin, and to lay hold upon the opportunities of well-doing, *Can. 5. 2. I sleep (saith the Spouse) but my heart waketh*; As a rich man dwelling amidst robbers no sooner begins to take his sleep and rest at night, but he awakes with a gliffling through fear at the least, stirring in or about the house, lest he be robbed of his treasure; so the renewed heart no sooner gets rest and peace in God, but in the midst of that rest it hath a fear to be spoiled of the treasure of peace and of a good conscience; Therefore the heart waketh and is affrighted with every first tickling of any inordinate and mutining affection; Such a new and watchfull heart had the Apostle, *Heb. 13. 18. We trust we have a good conscience in all things, willing to live honestly*; His watchfull keeping of a good conscience was an evidence of a new heart: The new heart (like men in these Eastern Countreys intending a Journey) girdeth up the loins, trusseth up all the affections, to keep them from trailing on things of the earth, and from the pollutions of the world; *Job watched over his eyes lest they should steal away his affections after them, I have made a Covenant with mine eyes*, said he, *Job 31. 1.* He is very careful that nothing enter in by that gate, which may defile the new creature; how carefull are some to keep their new garments from any defilement? Shall we think that man or woman hath gotten a new heart that takes not so much pains to preserve it from pollution as they do to keep a moth-eaten garment. If after exact search and triall thou findest these signes of the new spirit and new heart, blesse God who hath made

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made thee a new creature in Jesus Christ, and rejoyce thou in the works of his hands: Now to the Lord our God who prepareth, reneweth, and keepeth the heart, even Father, Son, and holy Ghost, be ascribed all praise, honour and glory, for ever. Amen.

Having spoken of the principle Sanctification, as it is set down in plain terms, a new spirit, a new heart; I proceed to speak of it as it is holden forth to us in borrowed terms; *The taking away the stony heart, and giving a heart of flesh*; in our Renovation one evil is taken away, to wit, the stony heart, and there is a good given, to wit, a heart of flesh.

The unrenewed heart by nature is like a stone, until God work upon it by his Spirit.

1. It is like to a stone in *unsensiblenesse*; It is said of Nabal, *1 Sam. 25. 37. that his heart died within him, and he became as a stone*, so the man of an unrenewed heart is senselesse as a stone; he is not sensible of the guilt of sinne, he laies it not to heart, *Psa. 14. 4. Have all the workers of iniquity no knowledge? his benumbed and stupified conscience chargeth not his heart with sinne: Jer. 8. 6. I hearkened and heard (saith the Lord) but they spake not aright, no man repented him of his wickednesse, saying, What have I done?* An unrenewed heart is not only senselesse of the guilt, but also of that uncleannesse and shame that is in sinne, *Jer. 3. 3. Thou hadst a whores forehead, thou refusedst to be ashamed. Jer. 6. 15. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. Hos. 4. 18. The Rulers with shame do love, give ye; They forget that of Paul. Act. 20. 35. It is more blessed to give then to receive: And that it is the honour of Superiors to say to their inferiors, Take ye, though unrenewed men will be ashamed of some sinnes before men, and not declare their sins as Sodom and Giboah, yet have they no shame for the hidden things of dishonesty done in secret before the Holy One of Israel who seeth in secret, Isa. 29. 15. Their works are in the dark, and they say, who seeth us? and who knoweth us? They are not ashamed to do those abominations in secret before the face of an all-seeing God, which possibly they would be ashamed to do in*

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An unrenewed heart is a heart of stone.

1. Insensible.

the presence of a childe: The unrenewed heart is senselesse of the danger and punishment of sinne, they put far away the evil day, *Amos 6.3*. Though filthinesse be in the skirts, and visibly manifest, yet he remembers not his last end, and that there will be bitterness in the end, *Lam. 1.9*. The young man void of understanding goeth after the enticing harlot as an Oxe to the slaughter, *Pro. 17.22*. He apprehends no more the danger of his sinful course then the beast doth the slaughter: They were rioting in *Noahs* daies, and knew not till the Flood came, *Mat. 24.37*. *Noah* had forewarned them of their danger, but the sense of delight in sinne drowned in them the sense of the danger of sinne; The man of an unrenewed heart is senselesse of affliction as it is a fruit of sin, he may be sensible of it as a beast is of a heavy burthen, so farre as it is a burthen of misery; But he is neither sensible of Gods Justice in punishing him, nor of his own sins in procuring evil things to himself, *Isa. 42.25*. He hath poured upon *Israel* the fury of his anger, and the strength of battle, and it hath set him on fire round about, yet he knew not; and it burned, yet he laid it not to heart.

1. Inflexible.

2. As a stone is inflexible and cannot be bowed, so the will and heart of man by nature is inflexible and cannot apply it self to good; No outward means are of themselves sufficient to bow and ply an unrenewed heart, until God put to the mighty hand of his efficacious grace; The ministry of man cannot bow the heart, *Jer. 7.13*. I spoke unto you, rising up early and speaking, but ye heard not, and I called but ye answered not: When the Ministers of God forewarn the prophane person, that he shall have no communion in glory with the most holy God, with whom prophane men cannot dwell; when they preach that drunkards and gluttons shall not inherit the Kingdom of heaven, when they tell the covetous man, that God abhors him, *Psa. 10.3*. and that God will be a swift witnesse against the cruell oppressors that is like the ravening wolf, *Mal. 3.5*. Such unrenewed men are like stones not moved or bowed by the threatnings, but remain obstinate like the men of *Sodom*, who mocked at righteous *Lot* when he spoke of the destruction of the City, *Gen.*

19.14.

19.14. And like to the *Pharisees* who derided our Lord, when he spoke against their covetousness, *Luk. 16.14*. Neither will the rod of God bow an unrenewed heart, though they see the example of Gods justice and heavy wrath on other grievous sinners, *Dan. 5.22*. Thou his Son, O *Belsazzar*, hast not humbled thy heart though thou knewst all this; to wit, how God had plagued thy Father *Nebuchadnezzar*; yea, the unrenewed man is not bowed with judgements laid on his own back, *Amos 4.6*. The Lord smote them with one heavy rod after another, famine, pestilence, sword, and sudden judgements, yet ye have not returned unto me, saith the Lord.

3. As the hard stone resists the stroke of the hammer, so the unrenewed heart and will resists the stroke of the outward means, the word, and the rod, *Act. 7.51*. Ye stiff-necked and uncircumcised in heart and ears, ye do alwaies resist the holy Ghost; as your Fathers did so do ye: They did gainstand the good will of God signified by his word; the unrenewed man resists the rods of God, *Jer. 5.3*. Thou hast stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction; they have made their faces harder then a rock, they have refused to return.

Object. But may not reprobate men be sensible of a Judgement lying on them, So was *Cain* and *Pharaoh*; and yet the heart of stone was not taken away from them?

Reprobates how sensible of miseries.

Ans. 1. A reprobate out of self-love and fear only of the punishment may howl under a judgement, but the renewed childe of God, out of love to God and zeal to his honour, mourns for the offences and provocations committed against his gracious God.

2. The unrenewed man when his conscience is awakened with the dreadfull sound of a Judgement, he is distracted (unless God prevent with mercy as he doth in his elect) as *Nabal* with a desperate fear; as *Pashur* he becomes a terrour to himself; But the renewed man from sense of sin and judgement doth as *Abigail*, *1 Sam. 25.23*. hearing of *David*s coming in great fury, she ran out, and met him with gifts and entreaties; So the renewed man perceiving Gods displeasure through

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through sad dispensations, he delays not but makes haste to meet his God by repentance and prayer.

3.

3. Though unrenewed men may have some sense of sinne and sorrow for it, as it is a misery to themselves; yet none of them have any sense of it or sorrow for it, as it is a dishonour to God; but the renewed man is more affected with the dishonour done to his heavenly Father by his offence, then with the misery of any affliction, though never so grievous to himself.

4. Growing in obduration.

Causes of acquired and growing hardness of heart.

1. Ignorance.

4. As some stones after they are taken out of the quarry and put into the building become through time harder and harder; So the heart of an unrenewed man though hard from the womb, yet becomes harder and harder through time and storm of temptation. The causes of this growth of hardness of heart are.

1. Ignorance of God and his will, Eph. 4. 18, 19. Having the understanding darkened, who being past feeling have given themselves over unto lasciviousnesse to work all wickednesse with greedinesse; A blinde beast is alwaies hardy, it sees not the danger in the way; ignorance in the minde of the Idolater hardens his heart in his idolatrous practises, Jer. 44. 17, 18. he maketh a God even his graven image, he falleth down unto it and worshipping it, they have not known nor understood; The oppressor eateth up Gods people because he knoweth not, neither considereth God in his justice that he is the avenger of the oppressed, Psa. 14. 4. Have all the workers of iniquity no knowledge? Who eat up my people as they eat bread: The Reviler hardens his face as an Adamant, and opens his mouth wide as hell to speak evil of dominion and dignities; The cause is willful and malignant ignorance, Jude 10. They speak evil of the things which they know not; But holy men who laboured to understand the will of God, did not so; Aug. Serm. 6. on the words of our Lord; If thy Ruler (saith he) be a good man, he is thy Nursing Father and Protector, if he be an evil man he is for thy triall; receive willingly protection from him; and in thy trial, if he be evil, approve thy self a good Christian.

2. Custome in sin.

2. Custome in sinne hardens the heart, this hardness is called

led *mipans* Eph. 4. 18. like the hardness in the hollow of the workmans hand contracted by custome in his handiwork; Such is the hardness of heart in these men, who with *Achas* sell themselves to work evil in the sight of the Lord, like slaves they sell themselves at an unworthy price of worldly profit, honour or pleasure to the service of sin. That evil and damnable custome of these riotous young Priests, 1 Sam. 2. 13. hardened them in their shameless greedines to snatch away the fat to their own private use, which should have been burnt in a sacrifice to the Lord, Exod. 28. 13. Can the *Aethiopian* change his skin, or a *Leopard* his spots? then may you also do good who are accustomed to do evil, Jer. 13. 23. Custome in evil hardened them from doing good; Custome in lying hardens both the heart and face of a notorious liar, that he is not ashamed, though not only he himself knoweth he is a liar, but also he knoweth that those who hear him know well he lyeth: As one nap after another brings a dead sleep in the end, so one sin delighted in disposeth for another; *Cains* envy disposeth him for murder, *Corahs* ambition leads him to sedition, *Abshaloms* pride stirs him up to unnaturall treason against the King his Father, And *Judas* his covetousness enlargeth his heart and hand to treachery against his Lord and Master.

3. Sinning against the light of conscience brings on hardness of heart, because the counsell and controlling of the conscience is sleighted and neglected, therefore conscience afterward is silent, and suffers men without any challenge to run headlong to their own destruction; as Exo. 10. 28. *Pharaoh* repined at *Moses* his instant demands of that which pleased him not, and he discharged *Moses* out of his presence, that he should see his face no more; *Moses* answered, I will see again thy face no more: So when conscience is sleighted and no notice taken of its counsell, it turns silent, and will not controll any more: Afterward the heart like a riotous pupil without any Counsellor and controller, becomes hard and obstinate in a course of sinning, according to that remarkable place, Rom. 1. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate minde

3. Sinning against conscience.

to do these things which are not convenient; because they glorified not God, but against their light committed grosse idolatry, therefore were they given up to hardnesse of heart in unnatural and abominable practices.

4. Pride.

4. *Pride hardens the heart* to obstinate finning, *Dan. 5. 20.* *Nebuchadnezzar* his heart was lifted up, and his minde hardened in pride, and by pride hardened also in other finnes; as the stomach nourisheth it self, and the other members of the body, so pride doth both nourish it self and the other members of the old man. *Pride that sleeps sweetly* (as *Cyprian* saith *lib. 1. ep. 3.* in the bosome of the Priests, hardens many to Schism and heresie. *Act. 20. 30.* *Of your own selves shall men arise, speaking perverse things to draw away disciples after them:* Pride and ambition to get followers hardened their hearts to invent, and their faces to speak perverse things.

Cyprian.

Augustine.

August. in his Book of *Pastors*, ch. 8. In divers places (saith he) are diverse heresies, but pride is the mother of them all; *Primianus* and *Maximianus* two factious heads of the *Donatists*, like *Sampsons* Foxes, burning up the Lords harvest, were men of proud and ambitious spirits, if they had lived in peace and in unity with the Church (saith *Augustine*) the one would have been *Postremianus*, and the other *Minimianus*: But because their weak gifts could not procure any esteem and followers to them in the good old way of received truths, they betook themselves to the by-waies of error and schism, that they might be seen and followed in an eminency of error, who before their Schisme were obscured by the gifts and abilities of many; They choose rather to be extraordinary hereticks, then to be thought but ordinary Christians.

Pride hardens the heart to obstinacy in error, it will rather stiffly maintain a known error then confesse and forsake the same; The just demands of the Emperour *Ferdin.* and of *Charles* the 9th presented to the counsell of *Trent* by their Embassadors for communion under both species, and for liberty to the people to reade the holy Scriptures, was refused out of pride, lest it should be thought that the *Romane* Church had erred in former times; Pride hardens the heart of seducers to defend their first error by a second and worse;

worse; It was an error in the supercilious *Donatists* to separate from the Orthodox upon pretence that such as made defection in time of persecution were admitted to repentance and Church-communion; but those proud Separatists, lest it should be thought they had rashly departed from the Church, they second their first error with another, that all Apostates in times of persecution should be re-baptized before they were re-admitted into the Church; *Evil men and seducers shall wax worse and worse, deceiving and being deceived,* *2 Tim. 3. 13.* Pride to hold up their tottering reputation with their deceived followers makes them obstinate and impudent in bringing forth absurd and monstrous conclusions from their first principles of error, wherein the conclusions were at first conceived but not brought forth to the view of the world, until they grew big with power and number of followers; Therefore their advice is sound, who think it the most expedient way for recovering seducers and ring-leaders in errors, to cure first their vicious affections of pride and vain-glory, and afterwards to cure the errors of their understanding; Because their understanding is obstructed by pride, and till this obstruction be first removed they will hear no reason, no more then a deaf man can hear when the Organ is obstructed by a vicious grosse humour. Pride hardens the heart of man in contention, *Pro. 13. 10.* *Only by pride cometh contention*: The pride of men breed much contention in those unnecessary debates about the observation of *Easter*, whether on the fourth, tenth, or fifteenth day, about the Sacramental bread, whether leavened or unleavened; such controversies arise not so much from the nature of the matter controverted, as from the pride and hot spirit of controversers themselves.

Pride hardens the heart to envy and a violent opposition of all such as proud men think would eclipse them before the multitude; Proud *Diotrephes* received not *John* because he loved the prebeminence, *John 3. ep. 9, 10.* Pride persecutes all that will not bow to their idol.

Pride hardens the heart of Seducers to answer the modest petitions of dissenters with bloud and cruelty; The Jesuites at

Strasburgh (saith Slidan) said, they would send back the Petition of the Evangelicks with an answer in characters of bloud.

Pride hardens the heart to unbelief and disobedience to the good word of God, the proud man neither beleeves nor obeys what crosseth his proud humour, *Jer. 43.2. Then spake all the proud men to Jeremiah, thou speakest falsely, the Lord hath not sent thee to say, go not unto Egypt to sojourn there.*

Use 1.
It serves to
humble us.

Seeing by nature we are born with a heart of stone, This doctrine serveth to humble us when we see what we are in our selves before we be sanctified, and receive a new heart; In the least offence done against our selves how sensible are we, we will make a man an offender for a word; we are transported with passion like a Bear robbed of her whelps, but like a stone how unsensible are we of dishonour done to the great God by our own many and great provocations; *Simon and Levi* were very sensible of the disgrace done to them in the rape of their Sister *Dinah*, but very unsensible of the great dishonour done to God by their own cruell murder of the *Sechemites* under the cloak of Religion, and of the holy Covenant; Many men are like that rigid fellow-servant, *Mat. 18.* too sensible of that which is due from men to themselves, but without all sense of the many talents they owe to God their Benefactor; how sensible are men of misery in their outward condition, they can howl upon their beds for want of corn and wine, *Hos. 7.14.* but they cannot (as *Ephraim* did) mourn for their sins, *Jer. 31.19.* we have great reason to be humbled for that natural hardnesse of heart and for that hardnesse acquired by custome and trading in sin; how many Sermons hear we, and yet our hard hearts are not thereby framed to the obedience of the truth; we have been hewed by the word from time to time, and yet how little of our rough and rude disposition is taken off us, like a hard whinne stone wherewith the Quarriers toyl all the day, and yet gain little of it; how prompt and pliable are our corrupt hearts for an evil work at the first motion; *Doeg* is ready for a mischief at a word only, the young fool at a word only yeelds to the temptation, *Prov. 7.22.* a principle of corruption within us turns our hard and stony hearts easily down the hill.

It

It serveth for Admonition; Seeing hardnesse of heart groweth through time and custome, we should by all means beware of hardening our own hearts by the deceitfulnesse of sinne; and to this effect we should seriously consider the great and many evils that accompany this hardening of our own hearts.

Use 2.
It serves for
admonition.
Evils of hard-
ning our own
hearts.

1. The man who hardeneth his own heart in any sinfull course, makes and spreads a net to his own feet, he gathereth a heap of wood to burn himself in that fire unquenchable, *Rom. 2.5. Thou after thy hardnesse and impenitent heart treasurest up unto thy self wrath against the day of wrath.*

2. A heart actively hardening it self in the love of sinne, so long as it is such is incapable of mercy, because the promise of mercy and forgiveness is only to those of a penitent and soft heart, but the hard heart is an impenitent heart; as hard wax receives not the Seal untill it be made soft, so the heart until by preventing grace it be melted, cannot receive the Seal and assurance of remission of sins.

3. Mans active hardening of his own heart provokes God judicially to harden him; *Pharaoh* hardened his own heart by willful sinning, and God judicially hardened his heart, *Exod. 4.21.* This judicial hardening is not by infusing any wickednesse into the heart of man; The most holy God is no waies the authour or actor of sinne as sin: But God hardeneth mans heart,

How God har-
dens the heart.

1. By his withdrawing of common restraining grace, which he gave freely and may freely withdraw at his pleasure; As checks of conscience and fear of wrath which were sometimes a bridle to overawe and restrain from outward grosse enormities; This poenal desertion on Gods part is not the cause of mans further hardening himself, and going on in his sinfull courses with greedinesse; No, it cannot be properly called a deficient cause (which is a defective expression;) Because God is no waies the cause of mans defect; The true intrinsecal cause of the friezing and hardening of the water in the night time (though it was hindred to congeal and harden in the day time from the heat of the Sun) is from the innate coldnesse in the water; so though Gods restraining grace

grace is the cause prohibiting and impeding wicked men to run unto all excesse of riot, yet when they are deserted of God, the intrinsecal cause of their actuall hardnesse and active hardening of their own hearts is that inbred proneness in their own hearts to all manner and measure of iniquity.

2. Next God hardens wicked men *as a Judge punishing sin by sin*, and though he approves not but hates their hardnesse of heart, yet he approves his own hardening of them as just and good: For the punishment of induration being an act of his justice must be good and approved of him; This plague of God in hardening the heart is the greatest of all plagues inflicted in this world: It was a greater plague on *Pharaoh* then all the other ten; The hardness of his heart brought these on him, and in end brought him to eternal torments; This judicial hardening is a fearful judgement, for then God gives a man over to his own unruly lusts, and afterward such a man becomes a bonds slave to his own vile affections; they masterfully oppresse conscience, and suppress the sparkles of natural light; Then is it as is said, *Eccl. 10. 7. Servants ride and Princes Walk on foot*; The affections that should be servants to the understanding command the judgement to run after them, and to justify all they do; for as ignorance at first brings hardnesse on the heart, so afterward hardness of heart blindes the minde further, and men are given up to detestable wickedness in the conversation, *Rom. 1. 24.* and to abominable errors in judgement and practice, *Act. 7. 42.* God in his Sovereign and just providence casts occasions and stumbling blocks in such mens waies; *Ezek. 3. 20. I lay a stumbling block before him*; By this judicall hardening God delivereth a man over to *Satan* as a bonds slave, to cauterize his conscience, and blinde his eyes, till the last stroak come upon him at death to sever him for ever from God and happiness; As *Hamans* face was first covered, and afterward he was led forth to a shameful death, so men are first judicallly blinded, and afterward hurried out of this world to eternal death and confusion.

3. The hardening of a mans own heart is a forerunner of temporall

temporall Judgements sad and heavy, *Job 9. 4. Who hath hardened himself against God, and hath prospered? Isa. 6. 10, 11. Make the heart of this people fat until the City be wasted without an Inhabitant*; A fat and hard heart is a sure fore-runner of temporal, and if it be not taken away by renewing grace, of eternal destruction.

Obj. But it may be some poor sinners humbled with the sense of their hard heart, that cannot repent and beleeve as they would or should; will be discouraged with this doctrine, they feel much deadnesse of heart and drowsinesse of spirit in going about duties, as hearing the Word, receiving the Sacrament, praier, and beleeving the precious promises.

Ans. God forbid I should adde affliction to the afflicted, we learn not that from our compassionate High-Priest, who quencheth not the smoaking flax; he comforted that secret mourner, *Luk. 7.* although she had been a notorious sinner; To speak a word by the way till we speak more, when we come to speak of the heart of flesh, *The hardnesse of heart felt, mourned for, and complained of to God, will not condemn thee, because God judgeth not them who judge and condemn themselves for their sins, 1 Cor. 11. 31. If we would judge our selves we should not be judged. David judgeth himself 2 Sam. 12. 13. I have sinned against the Lord*; God absolves him by *Nathan* who said, *The Lord also hath put away thy sinne*; The Father of the poorest childe confessed with tears his unbelief, *Mark 9. 24.* Our Lord accepted his tears, pardoned his unbelief, and healed the childe. It is certain that even in the renewed heart there will be so long as we live some brawnnesse to bumble us; Consider wisely it is the wisdom of God not to assist his own children for doing duties at all times alike, that they may be humbled with a sight and sense of a part of that hardnesse and unfitness whereof much were in their hearts, until God of his rich and free grace took it out of them at the beginning of their Sanctification; If thine heart were alike alwaies in prayer, thou wouldst suspect it were but a natural gift, whereas by the changes thou findest in thy heart, thou perceivest praier is not so much a gift of speaking as a grace of lifting up the heart to God, and thou per-

Ans. Hardnesse of heart felt, and mourned for will not condemn.

ceivest that heavenly motion comes from the Spirit that bloweth where and when he will; there are also in a renewed heart some dregs of unbelief, for the grace of faith in its actings and exercise is sometime intended, sometime remitted, sometime bended, sometime slackned: *David* in the height of faith crieth out, *Psa. 27. 10. When my Father and my mother forsake me, then the Lord will take me up*, but his faith slacks again, *Psa. 31. 21. I said in my haste, I am cut off from before thine eyes*; At such a time when thy faith abates, wait thou still on God in the use of the means, and he shall strengthen thine heart: Until God send more, take comfort from that of *Psa. 19. 18. The needy shall not alway be forgotten, the expectation of the poor shall not perish for ever*: And from that refreshing promise *Isa. 40. 31. They that wait upon the Lord shall renew their strength*.

Quest.

Qu. By what means shall we be preserved from the growth and encrease of hardness of heart?

Ans. How to prevent growing hardness.

Ans. It is our duty (I confesse) to enquire after such means, and carefully to use them; how solicitous are men whose fathers have been in their life time tormented with the pain of the stone (it being oftentimes an hereditary disease) to shun every thing that may help forward that distemper? But the stony heart is an hereditary evil to all the children of men, therefore beware of every thing that would encrease the hardness of heart.

I. Relish the beginnings of sin.

1. Think not little of the beginnings of sin in the temptation, which is the prelude to a sinful consent in the will: Resist the beginnings: Original concupiscence is like a train of powder laid through all the powers of the soul; the temptation is like unto fire which being once received into any power of the soul passeth suddenly through all, unless God in rich mercy quench it; Concupiscence being in all makes way for the temptation in all; As one rebell in a City solicites another to rebellion, so one rebellious affection, and one sinful act stirs up another, until all be in a confusion; Sinful thoughts not controlled make way for titillation of the heart: this inflames the desire, inflamed desire inticeth the will to consent; The will corrupted draws on a settled purpose.

purpose and resolution for sinning; Resolution stirs up strong endeavours for bringing forth the mischief conceived in the will and affections; Endeavours for time and place bring on custome in sinning, and custome brings on hardness of heart and a minde past feeling, which in the end becomes like the *Arabian* whore by the way side; It refuseth no temptation that comes in the way; Therefore as thou wouldst prevent the growing of a hard heart, be upon thy guard, resist the velitations of thy corruption at the first onset of temptation; It is thy wisdom to resist thy corruption when it is weakest, sin is not so easily put out of the affection as out of the understanding and thought; It is our wisdom in time to resist this spiritual enemy before he make a strong party within our selves.

2. Make good use of Gods patience and long-suffering; the abuse of it brings on hardness of heart and obstinacy in evil courses, *Eccl. 8. 11. Because sentence against an evil work is not executed speedily, Therefore the hearts of the Sons of men is fully set in them to do evil*: *Dionysius* the Tyrant was hardened in his Sacrilege, because he had a fair gale of winde in his return from the Temple which he had robbed: Remember that the just God one time or other will punish all wicked men who goe on in their transgressions: God remembered *Amaleks* cruelty some hundred years after it was committed, *1 Sam. 15. 2. He punished hypocritical and dissembling Jehu in the fourth generation*: *Though hand joyn in hand, the wicked shall not be unpunished, Prov. 11. 21. Though Sechem and Abimelech harden themselves in their conspiracy against the house of Gideon, yet in the end a spirit of division like fire from heaven destroyeth both of them*; Therefore let the patience of God leade thee to repentance; Let it not harden but break thy heart that thou hast sinned against so patient and so long-suffering a God.

2. Make good use of Gods patience.

3. Moderate thy desires by the fear of God in thy heart; Because unruly lusts of the heart inflamed with the temptation, like fire to the clay, hardens the heart into an impudent obstinacy in sinne; the *Sodomites* were strook with blindness, and yet they wearied themselves to seek the door of *Lot's*

3. Over-rule lust by the fear of God.

house, *Gen. 19. 11.* Their mad desires after their unnaturall lusts did harden them even against the judgement of blindness; Therefore let not sin reign in your mortal body, for if it reign in the affection it will blinde the judgement and harden the heart.

4.
Avoid formality in religion.

4. Beware of a bare formality and resting upon outward Ordinances, this hardens the heart in sin: *Tit. 1. 16. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate;* When men satisfie themselves with an outward form and endeavour, not for the power of godlinesse in their hearts, to mortifie and subdue unruly lusts, and in their lives to order their conversation as becomes the Gospel; then they take a dispensation from an outward profession to flatter themselves in sinful courses, *Jer. 7.* The people of *Israel* because they resorted ordinarily to the Temple and publike worship, thought this would satisfie for their murther and other wicked practises, but God loaths this carcass of outward worship, when it is not animated by a spirit of truth and sincerity: *Isa. 1. 13. Incense is an abomination to me, the new Moons and Sabbaths, the calling of Assemblies I cannot away with;* The Lord requires repentance and obedience to be joyned with our outward profession, *Isa. 1. 16, 17. Wash ye, make you clean, put away the evil of your doings, cease to do evil, and learn to do well;* A form without the power of godlinesse is abomination in the sight of God as the offering of Swines blond, *Isa. 66. 3.* Mens presumptuous hardening themselves to do evil from their fair outward profession of outward duty doth highly provoke God, to make such hypocrites examples of his justice and hot displeasure. *Micah 3. 10. The heads of Israel judge for a reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord amongst us? No evil can come upon us, therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the Forrest:* As we would prevent the growth of a hard heart we must not sit down, and rest on outward performances of publike or private Ordinances,

dinances, but must joyn with these, truth and sincerity in the inward parts, honesty in our particular callings and integrity in our conversations. To God who of his rich and free grace taketh away the stony heart, Father, Sonne, and holy Ghost, be all praise. *Amen.*

Having spoken of the stony heart which in Sanctification is taken away, we come now to speak of the heart of flesh which is put by God within a renewed person.

The word *flesh* is sometime taken for the humane nature, *Heb. 10. 20. Christ hath consecrated for us a new and living way through the vail, that is, his flesh:* Sometime for the corruption of nature, *Gal. 5. 17. The flesh lusteth against the spirit,* but here it is taken for that gracious quality of softnesse in the renewed heart, when by the influence and breathings of the Spirit it becomes like flesh, soft and yeelding to the will of God, at the same time the stony heart is taken away, and the heart of flesh is given; at one time the old man with his deeds is put off, and the new man with his deeds is put on, *Rom. 13. 12.* As at one time the air is enlightened by the Sun, and darknesse removed: so at one time the understanding is enlightened and also freed from ignorance; as by the fire heat comes into the water and coldness at once goeth out of it, so at once softness and tenderness comes into the renewed heart, and the former chill coldness and hardness goeth out of it.

In Sanctification the renewed heart becomes in opposition to the stony heart, like flesh of a yeelding and pliable disposition to the will of God.

1. The heart of flesh is a heart trembling at the Word of God, and his Judgements upon sinners; It trembleth at the Word of God discovering sin in the guiltiness, filthiness, and punishment, *Ezra 10. 3. Shecaniah said, We have trespassed against our God, let us make a Covenant with our God, according to the counsell of my Lord, and of those that tremble at the commandments of God;* The commandment discovered their trespass, and made them tremble who before were hardened in their practice of marrying with the *Canaanites, Act. 9. 6. Paul trembled when his sinne of persecution was laid to his charge.*

What is meant by Flesh.

Doct. The renewed heart is a heart of flesh.

1. Trembles at the word.

Object.

Obj. But may not reprobate men tremble at the Word? as *Belshazzar* at the hand-writing, and *Felix* at the Word preached by *Paul*, and yet we will not say they had a heart of flesh.

Ans.

Wicked men tremble at the judgement not at the sin.

3. Do not amend.

Ans. Wicked and reprobate men may tremble at the judgement denounced, but they tremble not at the offence committed against the holy commandment: we hear nothing of this in *Belshazzar* or *Felix*.

2. The wicked tremble but are careless to enquire after the way of amendment; It is not so with renewed men in their trembling: *Paul* trembled, and said, Lord, what wilt thou have me to do? The wicked tremble, and by a heart of unbelief draw back from the Lord, but the godly in their trembling fits, as the people, 1 *Sam.* 13. 7. followed *Saul* trembling, they follow after God for refuge under the shadow of his wings; *Jehosaphats* fear drew him near to God, 2 *Chron.* 20. 3.

3. In fits of desperation.

3. The wicked mans trembling is in desperate fits from apprehension of wrath, but the trembling of the godly may be even after reconciliation with God and some sense of his love; when they remember their former iniquities and the danger of their evil waies, they have horreur of spirit, like a man who having pas'd along a narrow bridge in the dark night when he saw not the danger, on the morrow, though he hath passed the danger, yet when he looks back he trembleth, and rebukes himself for his rashness; As the heart of flesh trembleth at the word, so at judgements also, *Psal.* 119. 20. My flesh trembleth for fear of thee and I am afraid of thy judgements. *Isa.* 2. 2, 3. A grievous Vision is declared unto me, therefore are my loyns filled with pain: In time of a great and common calamity the renewed man trembleth when he considers his own accession to the iniquity of the time, by counsell, practice, silence in not reprovng, or a secure dedolency in not being heart-vexed for the iniquities of the Land wherein he dwels; yea, though his conscience should clear him in all these, yet at such a time he trembleth out of fear and jealousy that God sees many sins in him, which in ignorance and self-flattery himself perceives not: Like a School-boy

boy that trembleth in School when his fellow is whipt, though he be not guilty of the same fault, yet he feareth the Master may lay other faults to his charge; *David* touched not the Ark, and yet was greatly afraid at the Judgement on *Uzzah*, 1 *Chron.* 13. 12.

2. The heart of flesh is a soft and tender heart; Not only trembleth at the punishment, but mourneth for the offence: *Joel* 2. 12, 13. Turn to the Lord with weeping and mourning, and rent your hearts: *Josiah* had a tender heart and wept before the Lord, 2 *Chron.* 34. 27. *Ephraim* bemoaned himself. *Jer.* 31. 18. *Mary Magdalenes* tender heart was poured forth in a flood of tears for her sins, *Luk.* 7.

2. Is soft and tender.

Obj. How shall I discern my sorrow to be that godly sorrow, and such as proceeds from a soft and renewed heart? We read of *Esau's* tears and of *Achabs* humiliation.

Quest.

Ans. The godly sorrow is 1. Sincere and universall for all known sins, and in a holy jealousy for sins unknown, they cry out, Lord purge me from secret sinnes, *Psa.* 19. 12. The heart of flesh mourneth for the sins of others amongst whom they live, *Psa.* 119. 136. Rivers of waters run down my eyes because they keep not thy Law, *Ezek.* 9. 4. Set a mark upon the foreheads of the men that sigh and cry for the abominations that be done in the midst of *Jerusalem*; The more sins, the greater dishonour to God, and the greater is the sorrow in the heart of flesh; Sorrow for a mans own sins without any sorrow for the sins of others proceeds rather from self-love and fear of punishment, then from love to God and zeal to his honour; The heart of flesh mourneth for judgements on others, *Jer.* 9. 1, 2. O that my eyes were fountains of tears, that I might weep day and night for the slain of the danger of my people.

Ans. Signs of godly sorrow.
1. Universall.

2. This sorrow is deep and much exceedeth that for worldly losses; It is as one mourning for his only begotten Son, *Zec.* 12. 10. *Ephraim* smites upon his thigh, *Jer.* 31. 19. The penitent *Publican* upon his breast *Luk.* 18.

2. Deep.

Obj. But is not the sorrow of a godly man sometime greater for worldly losses then for their sins; we hear more of *David's* passionate weeping for the death of *Abjolom*, not for the murder of *Uriah*.

Ans.

Ans. There is in sorrow a displeasure in the Will, and anguish in the heart for a time: The childe of God may have more anguish in heart at a time for some great worldly losse, But at the same time he hath more displeasure in his will for his sins; As a man may have more pain from a pustil in his hand, but more displeasure in his will for a wart on his face though he hath lesse pain of it. Time wears out the fit of natural sorrow, but grace keepeth still sorrow in the heart for sin; Davids displeasure with himself was greater for the murther of Uriah; he forgot Absalom, but his sin in killing Uriah was ever before him, Psa. 51.

2. The godly sorrow hath with it a detestation of all sin for time to come, he regards not iniquity in his heart, Psa. 66. 18. Ephraim in his mourning for sinnes past saith, Hos. 14. 8. What have I to do any more with Idols: The childe of God resolves, and saith as Elihu, Job 34. 32. That which I see not teach thou me; If I have done iniquity, I will do so no more.

3. The heart of flesh is pliable and yeelding to the Will of God, 2 Chron. 30. 8. Now be ye not stiff-necked (saith Ezechias to the Priests) but yeeld your selves unto the Lord, and serve the Lord your God; It resigns it self both to do and suffer the good will of God, Rom. 6. 19. As ye have yeelded your members (before the stony and stiffe heart was taken away in their conversion) servants to uncleannesse, and to iniquity unto iniquity, even so now yeeld your members servants to righteousness unto holinesse; The word in the Original signifieth as much as present your members; As the Beast that was to be slain and sacrificed was presented and set before the Lord; So the heart of flesh presents it is sinful and unruly lusts to be mortified in the presence of the Lord, likewise the heart of flesh yeelds it self to suffer the good-will of God, 2 King. 20. 19. at the hearing of Gods judgement denounced Ezechias said to Isaiab, Good is the word of the Lord which thou hast spoken; Such a yeelding heart had David, 2 Sam. 15. 25, 26. If I shall finde favour in the eyes of the Lord, he will bring me again and shew me both it and his habitation, but if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good unto

unto him; Of such a heart was Paul, Act. 21. 13. I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Not only he yeelds to that which is revealed, but in the preparation of his heart yeeldeth to what shall be revealed.

This doctrine serveth to discover the self-flattering security of many who think themselves to be renewed persons; and yet never knew by experience, what it was to have an heart of flesh trembling at the Word of God under fear of revealed wrath; Presumptuous security in sinne notwithstanding the threatnings aggravates sinne, it is as a thiefs stealing beside the gibbet, when he sees another hanged for the like crime, Jer. 3. 22. Fear ye not me, saith the Lord, will ye not tremble at my presence? Amos 3. 6. Shall a trumpet be blown in City, and the people not be afraid? Men that have been grosse and scandalous sinners deceive themselves to think they are renewed men, and yet never found what it was to have fear and terroure of conscience; all men that have been either forward to do evil, or averse from doing good, at one time or other, in one measure or other will have this trembling of heart, when their conscience sets before them their sinnes as a foul libell; and the most holy God as their Judge hating all sinne, and most just in not clearing the guilty.

Obj. Will all such sinners have alike horroure of conscience and trembling of heart?

Ans. No, All have not this trembling ague in a like measure of pain or endurance; Paul is cast to the ground in an extraordinary manner, Act. 9. but Lydia's heart is opened with lesse noise, Act. 16. All mens sins are not alike hainous, and wrath is not revealed to all sinners in a like measure of evidence to their conscience; Repentance is compared to the breaking up of the fallow ground, Jer. 4. 3. Hos. 10. 12. all such ground must be broken up before the seed be cast into it, yet the furrows are not alike deep in all grounds, so every sinner hardened in sin must have a heart rent and broken with sorrow for sinne before the seed of righteousness and joy be cast into it; But all such sinners are not alike humbled; sometime the lesse guilty will be more humbled then those

L I

who

Use 1.

This discovers their presumption that think themselves renewed and have not a heart of flesh.

Object.

Answer.

All have not the same measure of humiliation.

who are more guilty, according to the measure of Gods revealing and their own apprehending of wrath; sometime the lesse guilty will be for a longer time under that condition of fearfulness and trembling of heart then some more guilty, according to the revelation of Gods mercy and comfort sooner to the one then to the other.

Object.

Ans.

Why all are humbled.

1.

2.

3.

Obj. Wherefore are some brought very low and strangled with fears and terrors of conscience?

Ans. God doth this in great wisdom,

1. To make sin the more odious to them when they see the bitter fruits of it in the terrors and painful remorse of conscience.

2. That the renewed childe of God may be the more thankfull to *Iesus Christ* who hath drunk the dregs of that bitter cup whereof he hath but a taste.

3. That wicked and obstinate sinners may be terrified with the expectation of that full wrath to come, when they hear the children of God before their conversion to be so humbled with some apprehension of wrath, which is but a drop in comparison of the vials of wrath to be poured forth on the wicked in that day of wrath, 1 Pet. 4. 18. *If the righteous scarcely be saved where shall the ungodly and sinners appear?* If sons be so corrected, how fearful will the condition of slaves be who have been in the same or greater guiltiness? Let the careless sinner therefore consider if he tremble not in this his day, his good and quiet daies in this life are like the good day of a man sick of the trembling feaver, their evil day comes on apace when they shall tremble hand and foot before the presence of the Lamb; If there was such a trembling in the people at the hearing of the Law, *Exo. 19. 16.* What a trembling will there be when wicked men shall be judged according to that Law, and not only shall they hear but feel to the uttermost the weight of that dreadful sentence; Therefore if sinne sometime hath abounded in thine heart, let sorrow now abound there, and God will make grace to super-abound; *Manasses* a great sinner humbled himself greatly, 2 Chr. 33. 12. *Mary Magdalene* a great sinner, a great mourner; *Peters* deniall was grosse and scandalous, he wept bitterly.

Obj.

Obj. But the childe of God though he hath a heart of flesh will not alwaies have tears to powr forth for his sinnes.

Ans. That is true, yet he hath alwaies the fountain of godly sorrow in his heart, a rooted desire to mourn for sinne; yea, sometime when there is most of sorrow in the heart there will be fewest tears, as in a time of great fear, though the vein be cut it bleeds not; full Vessels for want of vent drop not; at such a time the Lord hears the voice of sighs and groans as well as that of weeping at other times; The Spirit intercedes, that is, make us intercede by praier with groans that cannot be expressed, *Rom. 8. 26.* The Lord hears our groaning. *Psa. 48. 9.* *Psa. 102. 20.*

It serveth for exhortation, That we labour by all means to get this heart of flesh, a contrite spirit for our sins.

1. Because God dwelleth with him that is of an humble and contrite spirit, he keeps communion and familiarity with it, as a man is familiar in the house where he dwelleth, *Isa. 57. 15.* I dwell with him that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the spirit of the contrite ones; It is true the Lord dwelleth in the heart as soon as it is humbled with godly sorrow for sin, for such sorrow is a work of the in-dwelling spirit; but thou shalt know the comfort and communion of the same spirit when he reviveth thy fainting spirit with a sense of his love shed abroad in thy heart like a fragrant ointment; as a King sendeth first to prepare his lodging, afterward comes and dwels in it after it is swept and adorned; So God sendeth first the spirit of contrition to humble a soul, and purge out the filth and love of sin, afterward the spirit who dwelled in that soul though not discerned in the time of their humiliation through a cloud of griefs and fears, doth make himself known to their comfort by the sweet fruits of peace in the conscience and joy in the heart; Oh how happy is that humble spirit where God dwelleth! In the riches of bounty he provides for the house where he dwelleth, in the might of his power he protects, by his wisdom and deep counsell he governs, and by the light of his countenance he comforts and cherisheth it under

Ans.

A heart may be soft without tears.

Use. 2.

Labour for an heart of flesh.

Motives.

1. God dwels with the contrite spirit.

the heavy burdens of outward calamities.

2. A soft heart
an evidence of
salvation.

2. If thou hast this soft heart broken with sorrow for sin; *It is a sure evidence thou art in the way to eternal health and salvation, Isa. 61. 1. The Lord hath sent me (saith our great Physician) to binde up the broken in heart, he first breaks the heart with the Law, and bindes it up with the Gospel, he woundeth and afterward healeth, as a Physician first lanceth his Patient to purge out luxuriant and superfluous humours, and afterward bindeth up; Our God takes this stile to himself to be a God who raiseth them that are bowed down, Psal. 145. 14. A Comforter of them that are cast down, 2 Cor. 7. 6. he first cast down Paul, then raised up not only his body but his soul with comfort, Act. 9. 17. God hath sent me to thee (said Ananias to Paul) that thou mightest receive thy sight and be filled with the holy Ghost; He first humbleth the Canaanitish woman with a sight and sense of her unworthinesse, and then dismisseth her with a word of comfort, Luk. 15. 28.*

3. A soft heart
acceptable to
God.

3. *The contrite heart is ever acceptable to God, Psal. 51. 17. I have seen thy tears, said the Lord to Ezechias, 2 King. 20. 5. He hath bottles for tears, Psal. 56. 8. and he hath also flagons of wine, the hid comforts of his spirit for the mourners in Zion, Can. 2. 5.*

Object.

Obj. Seeing there is such necessity of having a soft and tender heart, by what means shall we attain the same?

Ans.

4. Means to get
a soft heart.

Ans. There be four means for breaking and dissolving hard Minerals, the hammer, fire, blood and water; So for breaking and softening thy hard heart, apply

1. The ham-
mer of the
Law.

1. *The hammer of the Word of threatening, Jer. 23. 29. Is not my Word like an hammer? as the hammer breaks not the hard stone, until it be soundly laid to it, so threatnings break not a hard heart until they be sensibly apprehended in the expectation and fear of the stroak; Noah threatned the old world in the name of the Lord, but they remained hardened and obstinate in their sins, because they beleaved not, nor laid the threatnings to heart; but the men of Nineveh beleaved the threatening, proclaimed a Fast and humbled themselves, Jon. 3. 5.*

2. The fire of
judgements.

2. *The Judgements of God are compared in holy Scripture to fire, Lam. 2. 4. Isa. 31. 9. Isa. 42. 25. When thou feelest some pain*

pain in thy heart from a few sparks of wrath kindled there by thy own sins, this should be a means to soften and humble thy heart: Consider if there be such vexation from a flying spark, what will be the torment in the flames of that unquenchable fire? This should make the sinners in Zion afraid, Isa. 33. 14. *The sinners in Zion are afraid, fearfulness hath surprised the hypocrites; Who amongst us shall dwell with a devouring fire? who amongst us shall dwell with everlasting burnings? If his little finger be so heavy in this life, what will his loins be in the other? Observe the Judgements of God on others, and take a warning to break thine heart in time, lest the like or a worse befall thee; this Use our Lord presseth on his hearers from that judgement on some on whom the Tower of Siloam fell, Luk. 13. 3. Except ye repent ye shall all likewise perish. Though the punishment reach to few of many, yet the fear should be upon all: It greatly aggravated the sinne of Judah, that notwithstanding they knew God had given a Bill of divorce to Israel for their spiritual adulteries, yet treacherous Judah feared not but played the harlot also, Jer. 3. 8. But in Ephesus the observing of Gods Judgements on these prophane conjurers, Act. 19. 16, 17, 18, 19. was a powerfull means through Gods grace to make many that had been given to curious arts to fear and burn their books; The judgements of God on others made them to change their study.*

3. *The blood of Christ (like the goats blood to the hard Adamant) mollifies a hard heart; Faith like the hysope-stalk sucks in that precious blood, and then sprinkles it upon the conscience to soften it with sorrow for sin, which so defiles the soul that nothing could cleanse it but the precious blood of the Sonne of God; In his bloodshed for the remission of sinnes behold the uncleannesse of thy sinne and be humbled; In his satisfaction behold the guilt of sin and be humbled; God spared not his Sonne being Surety for sinners, though he was his well-beloved Son, and without spot or blame; how thinkest thou he will spare thee that art the principall debtor, except thou acknowledge the debt, and be humbled in thy heart for it? Faith looking to Christ crucified softens the heart, Zech. 12. 10. They shall look unto*

3. The blood
of Christ.

him whom they pierced, and they shall mourn; We may see our sins was the nails, the crown of thorns, the scourge, yea, the procuring cause of all his sufferings; he was wounded for our transgressions; David was much moved and humbled with the sight of Gods heavy hand upon the poor people procured by his own sin of numbring the people, 2 Sam. 24.17. and should not we be humbled by the sufferings of the innocent Lamb of God, who being without sin was made sin for us? Shall we not think and say, Lo, we have sinned and done wickedly, but that Lamb of God what hath he done?

4. The spirit of grace.

4. The graces of the Spirit (compared to waters, Isa. 11.9. Isa. 35.6.) do effectually soften the heart: Faith looking to rich and free grace in the Gospel doth mollifie the heart with sorrow for sinning against so good and gracious a God, who hath loved us so freely in Jesus Christ, who loved us in our loathsome condition, when no eye pitied us, Eze. 18. faith beholding but not able to fathome this love, makes the heart to melt with sorrow, it will break a heart of stone; The hammer of the Law may break it into some lumps, but faith and thoughts of that rich and free love like hot liquor melts and dissolves the heart; The consideration of his Fathers love wonderfully softened the heart of the Prodigall; It wounded him to the heart that he had sinned against his loving Father, Luk. 15. The sense of Gods free love in the Remission of our many and grievous sinnes, as a warm showr from heaven mollifies our heart and our love again to God, as a hot vapour exhaled and drawn up by the heat of Gods love mollifies our hard heart, this made Mary Magdalens heart to flow out in tears, Luk. 7.

Use. 3.

A soft heart a sure ground of sound comfort.

1. God pities such as have a soft heart.

Objct.

Here is a sure ground of comfort to a soul mourning and trembling under the weight of sinne, and seeking to Christ that precious corner-stone laid in Zion for ease and rest; To such I say as the Angel said to those affrighted godly women, Matth. 28.5. Fear not ye, for I know that ye seek Jesus who was crucified.

1. The Lord looks down with an eye of pity on those that are of a contrite spirit and tremble at his word, Isa. 66.2.

Obj. But did not Felix tremble at the word? and it is said

said Jam. 2. 19. the devils beleeve and tremble, How shall I know my trembling to differ from these and to be a ground of comfort?

Ans. The humbled soul to which God hath a purpose of love hath some qualifications which neither Felix had nor the devils have.

Ans. Properties of a truly humbled soul.

1. The trembling of the godly hath with it sorrow and contrition for sin, Isa. 66.2. their trembling is as of a vessell full of liquor, their heart is oppressed with sorrow for their sins, their heart is a fountain of godly tears; the heart of the reprobate trembles as the dry and hard rocks in time of an earthquake.

2. The heart of the reprobate trembleth only for fear of the punishment, and hath no love to God; as a Malefactor trembleth before the Judge, and hateth him in his heart, But the godly tremble before God, and yet love him in his justice as their Judge, and in his rich bounty of patience and readinesse to forgive as their father: As a Son at one time trembling and loving his father whom he hath offended; like that woman Mar. 5. 33. fearing she had offended in her approach to Christ, came trembling, but with much love in her heart.

3. The Reprobate tremble, but shift and delay obedience to the good will of God, as Pharaoh and Felix, Act. 24.25. but the godly with their trembling have a promptnesse of will to obey the good will of God, as Paul trembled and said, Act. 9. Lord, what wilt thou have me to do?

A second ground of comfort to the man of a soft and tender heart is, That God would put on their conscience his seal and impression of their justification; To such our Lord speaks a word of peace and comfort, as to the trembling palsie man laid down before him, Mat. 9.2. Son, be of good chear, thy sins be forgiven thee; the mourners in Zion are sealed for preservation from the evil day, Ezek. 9. for Sanctification and new obedience; The Lord writes his Law in the heart of flesh, Jer. 31.33. he breaths on it by his Spirit, and makes it soft as wax to receive the impression of his image in holinesse and righteousness.

2. God seals them with his Spirit.

Obj.

Object.

Obj. Thou wilt say, I cannot deny but my heart is humbled with sorrow for sin, but I have not the assurance of the remission of sins sealed up in my conscience.

Answ.

Ans. Yet in the mean time thou hast good reason to take thy tenderness of heart as a love-token from God, and as a forerunner of the assurance of the remission of thy sinnes; As a man first breathes on the wax, makes it soft, and afterward setteth to his Seal: So God in his preventing mercy first doth breathe by his Spirit upon a hard heart, makes it soft, and in his own due time sets to his Seal; and then as a man readeth the Letters of the Seal in the impression made on the wax, thou shalt also read by the light of faith a transcript of thy remission extracted out of the register in heaven.

A soft heart
ward a-
gainst tempta-
tions.

3. If thou have a soft and mourning heart for by-past sinnes, thy present sorrow will be a means to guard and preserve thy heart from yielding to temptations in time to come; Present grief bars out love to new sinnes, the sorrowfull widow entertains not new Suitors, the tender heart in the midst of snares walketh circumspectly, his former sins are ever before him; as burnt children he stands aloof from the fire; The cock crowed often in Peters memory, and kept him waking and humble, that he fell not again into that sinne of self-confidence which was the cause of Gods deserting him, and of his deniall.

Object.

Obj. The humbled Christian will say, It is true, there is ground enough of comfort so long as the heart remains soft and tender, but I am subject to some fits of Lethargy and drowsinesse of spirit, that at sometimes I have neither sense of sorrow for by-gone sins, nor vigour of spirit for doing commanded duties.

Answ.

Means to keep
the heart soft.

Ans. There is an imbred propension even in the renewed man for hardening of his own heart, as in the hottest water there is a natural proneness to coldness; Therefore to keep thy heart in a soft and tender temper, some things thou must shun, and some things thou must do.

1. Avoid,
1. Grieving
the Spirit.

1. Beware of grieving the Spirit of God by giving way to thy inordinate passions, Eph. 4. 30. Grieve not the Spirit:

The

The warm breathings and heavenly motions of the spirit keep the heart soft, as the heat of the Sun in the Spring time keeps the water from friezing; But when thou greivest the good Spirit of God by giving way to thy own unruly spirit, thou provokest the Spirit of God to restrain and suspend his warm influences of love and zeal into thy heart against such sinful motions; then thy heart like water in the night time when the Sun withdraweth his heat, becomes cold and congeals into hardnesse.

2. Beware of sins of omission; Neglect of or negligence in doing duties commanded brings on a new slough of hardnesse on the heart; As an overly performance of secret devotion, or the omission of holy duties in and with thy Family; Omission at one time makes thee unwilling at another, and in progresse of time, duties that sometime were thy delight become a burthen to thee; Therefore mourn for thy Omissions also, and in the strength of God labour to amend.

2. Omission of
duties.

Some things thou must do for preserving the soft heart.

1. When at any time thou perceivest that benumbedness creeping upon thy spirit (as men subject to a swooning discern from experience the beginnings of it,) Run to thy heavenly Physician by Prayer; Peter Mat. 14. when he began to sink he cried out for help to his Lord; Neglect of praier at the beginning encreaseth the temptation; Jonah riseth not to praier in the beginning of the Storm, and the winde waxeth louder and lower; Prayer is the stirring up of the heart, and keeps it from friezing and congealing into a heart of stone; It may be at the beginning of thy praier thou findest some dulnesse of spirit, yet pray on, who can tell but thou maist finde a change before the end of thy supplication; As our Lords countenance was changed, Luk. 9. 29. in time of praier, so the Lord will make a change, he will make thy heart glad and thy countenance cheerfull with the sense of renewed softnesse and tenderness of heart, there will be some pains at first in pumping up water, but afterward it floweth forth more easily; So after some wrestling, at first our hearts are poured forth before the Lord, Job 32. 19.

2. Practice.
1. Praier.

M m

My

My belly is as wine which hath no vent, it is ready to burst; like new bottles, I will speak that I may be refreshed; Like to David, Psa. 6. 1, 9. Psa. 13. 1, 6. much heaviness of spirit in the beginning, but much joy is expressed in the end of his prayers.

2. Meditation.

2. Be frequent in thy meditation on Gods benefits both spiritual and temporal bestowed on thee; Jacob remembered that with his staff he passed over Jordan, and in his return through the Lords blessing he became two bands; This kept his heart humble, *I am lesse* (said he) *then the least of all thy mercies,* Gen. 32. 10. Seeing our God (said Ezra, chap. 9. 13, 14.) hath given us such deliverance as this, Should we again break thy Commandments? The exceeding weight of Gods love keeps the heart humble; *Ejus exoneratio est tui oneratio,* Gods exonerating thee of the heavy burthen of sin and wrath, laieth on thee a new burthen of duty and thankfulness. The more Paul thought on Christs free love in coming to save sinners, he thought the lesse of himself and was the more humble, 1 Tim. 1. 15. *This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief:* Remember thy former sins, though mourned for and forgiven thee; In thy remission at one view thou seest what thou wast, a childe of wrath, and now what thou art through mercy in Christ, a childe of light, and an expectant of full glory; These two will keep thy heart soft and tender; *Job possessed the iniquities of his youth,* Job 13. 26. not in his affection but in his memory: So David, Psa. 25. 7. The remembrance of former iniquities makes us lothe our selves, and walk humbly with our God, and circumspectly in a world full of offences, Ezek. 36. 29, 31. *I will save you from all your uncleannesses, and I will call for the corn, &c. Then shall ye remember your own evil waies, and shall lothe your selves in your own sight for your iniquities, and for your abominations;* The sense of present mercies spirituall and temporall makes not the children of God to forget their sins, but stirreth up in them a holy remembrance of their sins, which keeps the heart soft and tender of duty both to God and man; Remember also thy former afflictions and chastise-

ments,

ments, Lam. 3. 19, 20. *Remembring my affliction and my misery, the wormwood and the gall, My soul hath them still in remembrance and is humbled in me;* Our Lord finding in the temple the man healed of the Palsie, put him in minde of his former misery and affliction, Joh. 5. 14. The remembrance of the distemper we had sometime from eating forbidden and noisome meat makes us look the more circumspectly to our diet, so the childe of God remembring the Lords meeting with him in his sinful waies by one chastisement or other, he walketh softly, and laieth a restraint upon his inordinate appetite; Meditation on former afflictions is as a tent in the wounded heart, keeping it from closing, until it be perfectly cured at the end of our life.

3. Daily examination of our failings Will keep the heart soft and humble by a daily Survey of the wandring of our hearts, of the unruliness of our tongues, and of the enormities of our actions; Often reckoning with Servants doth keep them humble and careful to do duty; a frequent reckoning with our own hearts keeps them humble under the sense of imperfections and conscience of duty.

3. Daily examination

4. A particular confession in secret to God of daily mercies and daily sins Will keep thy heart soft and tender; His mercies are new every morning. Lam. 3. 23. *He daily loadeth us with benefits* Psa. 68. 19. and therefore he is daily to be praised, Psa. 72. 15. The morning and evening sacrifice of praise is as the morning and evening dew in time of parching drought that keeps the ground soft and the fruits fresh and green, so daily praise to God keeps the heart soft and tender under the sense of daily mercies; daily confession of daily sinnes is a daily cleansing and lancing of the wounded spirit, and keeps it from a hasty closing and festering, Psa. 39. 17. *I am ready to halt and my sorrow is continually before me;* Confession of sins and acknowledgement of our readinesse to halt each morning, makes us more circumspect in our walking all the day long, and confession at evening makes our nights rest sweet and comfortable; *To God who giveth and preserveth the heart of flesh, the Father, Son, and holy Ghost, be all praise and glory, for ever. Amen.*

4. Confession of failings to God and of his mercies.

M m 2

Having

Having spoken of the connexion of Justification and Sanctification, and of the principle of Sanctification, to wit, *A new spirit and a new heart*; I proceed to the third and fourth Point proposed; The actions and motions of the new heart, and the authour of all, *God of his rich and free grace.*

Point 3.
The motion
of the new
heart.

The motion of the new heart, it *walks not after the flesh but after the Spirit* in the Statutes of the Lord, God first puts his Spirit within the renewed man, who being acted by that Spirit changeth his former evil waies, and walketh in the way of righteousness conform to the commandments of God, which are the rule of our walking; As the natural heart hath its own proper motion *Systole* and *Diastole*, by drawing in the air, and breathing it out again, so the renewed heart draweth in the commandment by faith, and breatheth out obedience to it in purpose and endeavours.

A renewed
man is not
freed from the
mandatory
power of the
Law.

A renewed man in the estate of grace is not exempted and freed from the mandatory power of the Law morall, but is still obliged to walk according to the same as the only fixed and perpetuall rule of his conversation; Here walking in the Statutes of the Lord is set down as an act and duty of the new Spirit and heart. The Gospel of grace doth not unteach the duties of the Law, but obligeth us the more to obedience; Not only as creatures to obey our Creator, but also as people redeemed with the precious blood of Christ to glorifie God both in our souls and bodies, 1 Cor. 6. 20. To this as one speciall end the Gospel is preached, Tit. 1. 11, 12. *The grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly righteously and godly in this present world*; As faith is commanded both in the Law, and in the Gospel, so obedience is commanded in both; Is not the Law the rule of holiness, sobriety, and righteousness? and this use we should also make of the precious promises of the Gospel, 2 Cor. 7. 1.

Reasons of the
Point.

1. The Law is
repeated in the
New Testa-
ment.

Reasons to confirm this Doctrine are,

1. *There is not one Precept in the moral Law which is not repeated in the New Testament.* The first precept is repeated by our Lord, Mat. 4. 10. The second by Paul, Act. 17. 22. where

where *Paul* is zealous in reprovng the breach of it: The third by our Lord, Mat. 5. 34. The fourth is recommended by our Lords custome in observing it, Luk. 4. 16. The fifth repeated by our Lord, Mat. 15. 4. The sixth and seventh by our Lord, Mat. 5. 22, 27. The eighth by *Paul*, Eph. 4. 28. The ninth by *Paul*, 2 Cor. 12. 20. where he reproveth backbitings. The tenth by *Paul*, Rom. 7. 7. The Apostle *John* throughout his first Epistle presseth the duty of love, which is *the fulfilling of the Law*, Rom. 13. 10.

2. When a renewed man doth contrary to the Law, in so doing *either he sinneth or sinneth not*; If he sinneth then is he subject to the Law; Because none can be said to offend against a Law but he that is subject to it; if in so doing he sin not (as Libertines affirm) then hath he a carnal liberty to do contrary to the Law, and he is not a debtor thereto; This licentious doctrine is contrary to the Apostle, Rom. 8. 12. *We are debtors, not to the flesh*; And 1 Joh. 2. 3. *Hereby we do know that we know Christ, if we keep his Commandments*; The keeping of his Commandments is an evidence of faith, and therefore the beleever is not freed from his obligation to the mandatory power of the moral Law.

2. A renewed
man may sin.

3. If a renewed man were freed from the Law as his rule, *then the doctrine of faith should make the Law void in respect of its obligatory power*; But *Faith makes not the Law void*: Rom. 3. 31.

3. Faith ma-
keth not the
Law void.

4. *Renewed Saints under the Gospel made the moral Law the rule of their conversation*, Luk. 1. 6. *Zecharias and Elizabeth* were both righteous before God, walking in all the Commandments and Ordinances of the Lord blamelesse; Such was *Pauls* practice, Rom. 7. 22. *I delight in the Law of God after the inward man.*

4. Saints under
the Gospel ru-
led by the Law.

This Doctrine was beleaved and taught by the Fathers and Doctors of the primitive Church. *Cyprian* in his 3^d Book to *Quirinus* presseth all the duties of the Moral Law. *August.* in his Book of the Spirit and Letter, Ch. 14. Tell me (saith he) in all the ten Commandments, except that of the seventh day, what is it that a Christian is not bound to observe? *Chrysost.* on 2 Tim. 1. 8, saith well, that a man useth the Law lawfully,

The doctrine
of the Fathers.
Cyprian.
Augustine.

Chrysostom.

either when it sendeth him to Christ for Justification, or when he keepeth it with a great bent of spirit and affection.

Use 1.
Antinomians
refuted.

This Doctrine serveth for refutation of the Antinomians, affirming that the morall Law is not to a renewed man now in the state of grace the rule of obedience; This error is old as the spirit of error is old; it is now varnished with fair and sweet words (which Peter in the spirit of Prophecie calleth feigned words, 2. Pet. 2.3.) of exalting Christ and magnifying the Covenant of free-grace; It is true, to seek justification by the Law were a depressing of Christ and his righteousness, but as to seek Justification in him alone is to exalt him as our alone Saviour; So to make his Law the sole rule of our gratitude and obedience is to exalt him as our Supream Lord; The error of the Antinomians is old, and takes with many simple ones by the sweet and feigned words of the Abettors; There were men in the Apostles times who thought the Law of Moses uselesse under the Gospel, Rom. 6.1.. Shall we continue in sin that grace may abound? God forbid, Gal. 5.13. Use not your liberty as an occasion to the flesh; And Jude ep. 4. there were ungodly men in that time who did turn the grace of God unto lasciviousnesse. Irenaeus lib. 1. ch. 9. speaketh of such in his time; They are (saith he) of so elevated a condition, that they doe all things freely, and have no fear for any sinne they commit. August. heres. 54. saith, That the Eunomians (but in deed and effect Antinomians) teach, That mens committing of and persevering in sinne, should do them no prejudice if they were once partakers of the Faith which themselves did teach: It was Cyprian's judicious observation in his book of the Unity of the Church, that at the time of the constitution of the Church, when Satan an irreconcilable enemy to the truth, perceived his Idols and Temples wherein he was worshipped in times of heathenish ignorance, now to be forsaken, and almost all men to professe faith in Christ; Then (as he is a restless enemy) he found out heresies to subvert the faith and verity, as also schismes to cut asunder the bond of unity; so that whom he could not hold fast in the blindness of their old way, he circumvented and deceived with errors

Irenaeus.

Augustine.

Cyprian.

errours about and beside the new way; the like may be observed in the restitution and reformation of a Church; Satan laboureth to draw people away from revealed truths, to old errours covered with new names to seduce the simple and undiscerning multitude. Holy and Learned men in the time of Reformation, did in the zeal of God oppose this pernicious error of Antinomians: Zealous Luther did write one Treatise against them: Learned and Peaceable Melancthon in his Treatise of the Acts of the Conference at Wormes, in opposition (saith he) to the error of the Antinomians, we must hold fast this true doctrine, that new obedience is necessary, because the rational creature is bound to obey God according to that: Rom. 8.12. We are debtors, not to the flesh, to live after the flesh, and the debt must be according to a Law. And in his Treatise of Good Works, having affirmed according to the word of God, that the moral Law is the rule of good works, he concludes; Therefore the Antinomians are to be accursed, who will not have the Law to be taught in the Church, and alledge their own impetuous breathings are the motions of the Spirit of God; and they will not be governed by the Law.

Though this error be old, yet it is a Novelty in respect of the truth which is as old as true: Antiquity of error commends it not: the way of bloody Cain, of false and covetous Balaam, of seditious Cerah, yea of the Devil, who stood not in the truth, is very old: but besides that which hath been spoken to this point in the Doctrine; this error is refuted by our Lord Matth 5. I came not (saith he) to destroy, but to fulfill the Law: If the Law were not to be used as a rule of our obedience, it were destroyed, for a Law is not a Law, if it be not a rule. 2. Although beleivers are not Justified by the works of the Law, yet they will be judged according to their works, whether good or evil conform to the verdict of the Law. 2 Cor. 5.10. Every one shall receive according to that he hath done whether it be good or bad; but the rule according to which a man is judged hath an obligatory power, binding him to duty or to punishment in case of transgression. 3. How pernicious this error is, may be

Confuted.
1.

2.

3.

be seen in its bitter fruits; it opens a wide gap to loosenesse and libertinisme; because the duties of holinesse and righteousness consist in a conformity to the Law commanding them: But to take away the rule and its directive power, opens a way to make men unconform to the Law; for he that takes away the use of the rule and square, giveth direct occasion to the unevennesse and obliquity of the building. Next it opens a door for carnal security to renewed men, after they have fallen into sinne; because a renewed man, according to their false grounds, needeth not be sorry for sinne; in regard (as they affirm) he is not bound to the Law, and where the Law bindeth not, there is no transgression; and if there be no transgression there is no cause of sorrow; but such doctrine is contrary to the laudable practise of *David* and *Peter*, who having fallen in the time of their regenerate estate, wept bitterly: and I am sure they were not ignorant of the doctrine of free grace: Yea in this I appeal to the conscience of the godly, if a sinne after their regeneration doth not more wound their spirit, then before their conversion to God: Now they love God more; and the greater the love is, sorrow for the offence will be the greater: A sonne is more grieved for offending his father, then a servant can be, because his love is greater. 4. Lastly, This lawlesse doctrine weakneth the hands of Gods people in Prayer; for if they be not bound to walk according to the Law as their rule, they need not pray for mercy and forgiveness of sinne, which our Lord will have us to pray for daily, as we do for our daily bread, because where no Law is, there is no transgression: Neither need they pray for grace not to be led into temptation; because according to their grounds, though a renewed man consent to the temptation, yet it is not in him a sinne against the moral Law, to which he is not subject as obliging to duty.

Object.

1 Tim. 1.9.

Answ.

Saints, freed from the damnatory power of the Law.

Object. Is it not said, 1 Tim. 1.9. *The Law is not made for the righteous man, but for the lawlesse and disobedient*? Therefore the renewed man is freed from the mandatory power of the Law.

Answ. The Law in the damnatory and cursing part of it is not

not made for the righteous; and in this sense frequently it is said, *We are not under the Law, but under grace*; opposing free grace in Christ absolving and justifying, to the Law condemning and cursing. Gal. 5.18. It is true the godly are under the desert of the curse of the Law, but not under the actual curse and condemnation. Rom. 8.1. It followeth not from removing the second act, to remove also the first act; as to say, the fiery furnace burnt not the three Children, Dan. 3. therefore it was not hot: no more doth it follow, The believer and justified person is freed by God from the actual condemnation of the Law, Therefore he is freed from the damnability, and the desert of the condemnation of the Law.

Object. Is it not said, Jer. 31.33. *I will put my Law in their inward parts*, therefore under the Gospel there is another rule of our obedience, to wit, the love of Jesus Christ constraining us?

Object.

Jer. 31.33

Answ. 1. There is a twofold writing in the hearts of man, the first is of knowledge in the understanding whereby they apprehend what is good or bad, Rom. 2.15. The second is of more clearnesse in the minde, and also a writing in the will and affections by giving a propensity and delight with some measure of strength to do good and eschew evil; This latter specially is spoken of by the Prophet in the Covenant of grace not excluding but presupposing the former.

Answ.

Distinguish the rule, the principle, the motive of obedience.

2. These three things would be distinctly considered in our new obedience under the Gospel: 1. Its rule. 2. The special motive and obligation to obedience. 3. The cause and principle of obedience; The rule of obedience under the Gospel is the morall Law, as hath been proved; The speciall motive and ground of obligation under the Gospel is the rich and free love of Christ in assuming our nature and dying for us; his unsearchable riches of grace in our Justification, Adoption, Sanctification, and future Glorification, for not only are we obliged as creatures to the Law of our Creator, but as captives redeemed by an infinite price to obey our Redeemer; Upon this ground the Apostle urgeth obedience, Rom. 8.1, 12. 1 Cor. 6.20. the prime cause of our obedience is God himself of his rich and free-grace working in us both

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to will and to do, *Phil. 2. 13.* The subordinate cause and principle of obedience is grace infused as oyl, inclining and facilitating the wheels and powers of the soul for moving and promoting in the waies of God, he puts the habit of faith in the understanding, and the disposition of love in the will, which is called *Eze. 11. 36. the new heart and new spirit*; It is called new obedience, not that it hath under the Gospel a new rule, but because it is the acting of a new creature from new strength, and upon a new ground of duty, to wit, our redemption, superadded to that ground of duty as we are his creatures.

Obj. Et.

Rom. 10.

Ans. Christ how the end of the Law.

Obj. Christ is the end of the Law for righteousness to every one that beleeve: Therefore the Law is abolished to a beleever.

Ans. 1. There is an end of *abolition*; Christ is the end of the Ceremonial Law, because in him all the typicall Ceremonies were accomplished and abolished; there is an end of *perfection* and also of *intention* appointed by an Agent; In these two latter respects Christ is the end of the moral Law, because his obedience was full to the utmost, and also the manifestation and the offer of his righteousness for the Justification of sinners was a special end intended by God in giving the Law to the people of *Israel*, that they being convinced from the command of their own inability, and terrified by the threatnings, they might seek to Christ and his righteousness to whom we fly for refuge, *Heb. 6. 18.* As the man-slayer pursued ran to the City of refuge.

1. No Justification by the Law moral.

2. We grant the moral Law is abrogated to a Beleever: 1. In respect of *Justification*, for now a beleever is not to expect acceptation at the Throne of grace by himself, or his own righteousness, but by relying on Christ and his righteousness, *Rom. 8. 3. Phil. 3. 9.*

2. No condemnation to the renewed.

2. In respect of the *curse and condemnation* of the Law, *Rom. 8. 1.* There is matter of condemnation in the beleever and damnability, but not actual condemnation it self.

3. Rigid obedience not exacted of beleevers.

3. In respect of rigid obedience; Not that the Law doth not still oblige a beleever to perfect obedience, for it is a sin in beleevers that they obey not the Law to the utmost perfection.

fection of it; But because this mercy is obtained by Christ, that our obedience to the Law though but inchoate and imperfect, is yet accepted of God in and through Christ: *1 Pet. 2. 5.*

4. In respect of the *terror* of it, *Rom. 8. 15.* though the threatnings be sometimes to a beleever in respect of his unregenerate part flinching oftentimes from duties, as sharp goads to provoke and spur them forward in the waies of piety, yet their obedience in respect of their regenerate part is out of love, and not out of a slavish fear, *Rom. 7. 22, 25. With my minde I serve the Law of God, but with my flesh the Law of sin.*

4. Beleevers freed from terror of the Law.

5. In respect of the *irritation* of the Law spoken of, *Rom. 7. 8.* Not that the Law provokes to sinne, but our corrupt and inordinate concupiscence takes occasion from hearing of sins forbidden in the Law to enlarge it self in desires of the evil prohibited; The beleever is healed of this distemper, for God puts in his heart *love* that constrains him to duty, *2 Cor. 5. 14.* and *fear* that restrains our unruly desires, *Jer. 32. 40. I will put my fear in their hearts that they shall not depart from me.*

5. Beleevers freed from the irritation of the Law.

Though the moral Law in these respects may be said to be abrogate unto beleevers, yet our Lord Jesus Christ doth continue it as a fixed and perpetuall rule to them, this appeareth well in the different expressions concerning the Ceremonial and the Moral Law; Of the *Ceremonial Law* it is said to be *changed*, *Eph. 2. 14. to wax old*, *Heb. 7. 12. to be abolished*, *Heb. 7. 18.* but these words are not used of the Moral Law; But the Scripture speaking of the Moral Law saith, *We are dead to it*, *Rom. 7. 4. We are redeemed from the curse of it*, *Gal. 3. 18.* which phrases do imply the change to be made in us and not in the Law.

It serveth for reproof of many who are Antinomians, though not in judgement yet in their life and conversation, casting the Law of God behinde their back, and walking in waies contrary to God and his Law.

Use 2. Loose livers reprov'd.

It is true, the dear children of God have their own daily failings against the Law; They are sometimes brought under

subjection to indwelling corruption as a tyrant, but at no time they obey it as their King with full consent and delight; They depart not wickedly out of the way, *Psa. 18. 21.* their fals are forward and not backward fals; though they stumble, and fall, yet their face is toward their heavenly Father and his will; they do the evil they would not, *Rom. 7.* but the heart of the wicked is set on evil, *Eccl. 8. 11.* To these when they stand I say with the Apostle, *Let them that stand take heed lest they fall*; but such men as make their own will their Law, that obey sinne in the lusts thereof, that follow their own evil purposes with delight as *Esa*u did his sport, Let them as in the sight of God consider in time, that a new heart and a new spirit hath ever joyned with it new obedience and a walking in the Statutes of the Lord; But if thou continue in a willing disobedience to the Law of God, thou art not yet in a state of grace and favour with God, but thy present estate is very fearfull.

1. Under the power of Satan

1. Because Satan worketh in the Children of disobedience, *Eph. 2. 2.* in which place the same word is used as elsewhere, of these possessed by him bodily; Thou thinkest the condition of such very miserable; But thy spirituall possession in being a childe of disobedience is farre more miserable and fearful, in that of the body poor men are meer Patients, It was their crosse and the devils sin; But in thy spiritual possession thou art a co-worker with the devil, a busie agent in thy disobedience, and by so doing active for thy own destruction

2. Under the curse of the Law.

2. Though prophane and lawlesse livers take to themselves a liberty of exemption from the commanding part of the Law, yet it is impossible for them except they repent and amend, to exempt themselves from the curse and corrective part of the Law, *1 Tim. 1. 9.* The Law is not made for a righteous man, for the beleever and justified person is freed from the curse of the Law by Jesus Christ who is made of God righteousness unto him; but the Law in respect of the curse and condemnatory of it, is for the lawlesse and disobedient; for by it the wrath and curse of God is revealed against all ungodlinesse and unrighteousnesse of men, *Rom. 1. 18.*

3. Because

3. Because an inchoate obedience to the Law is a qualification necessarily pre-required in such as shall be saved, *Heb. 5. 9.* Christ being made perfect became the Author of salvation unto all them that obey him; And on the contrary God reserveth the unjust to the day of Judgement to be punished, but chiefly them that walk after the flesh in the lust of uncleannesse, and despise government, *2 Pet. 2. 9, 10.*

It serveth for a ground of exhortation; Seeing new obedience is a fruit of the new heart and new spirit, let all who professe themselves renewed persons, be stirred up to walk in new obedience, in holinesse and righteousness.

1. Because by thy new obedience thou knowest thou art partaker of the merit and the efficacy of the death of Christ; for purity of heart and zeal of good works are a part of those graces procured to us by the death of Christ, *Tit. 2. 14.* He gave himself for us that he might purifie us, and make us zealous of good works; Our living to Christ is an evidence of our living in and by Christ; and a sure evidence that we shall live with him in glory.

2. New obedience is a necessary concomitant in the person justified; Though it hath no efficiency or causality upon the act of Justification, yet is it necessarily required in the person justified, *Luk. 1. 74.* He hath delivered us from all our enemies that we should serve him in holinesse and righteousness. *August.* saith well, Faith justifies the man, but good works justify the faith, that is, declares it to be a sound, living and saving faith.

3. This new obedience is very comfortable, It is the pulse by which we know the truth of the being of the new life in our inward man; For as many as are led by the Spirit of God are the Sons of God, *Rom. 8. 14.* Such as are led by Gods Spirit in the waies of his holy Commandments are undoubtedly the Sons of God, by regeneration made partakers of the life of grace, and designed heirs of glory; It is a sign from heaven within our own conscience, that God will hear our prayer, *Joh. 9. 31.* If any man be a worshiper of God and doth his will, him God heareth; It is a comfort against calumnies, *Joh. 27. 5.* Till I die I will not remove my integrity from me. It was Pauls

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comfort,

3. Obedience required in such as shall be saved.

Use. 3.

All exhorted to new obedience.

Motives, to new obedience

Augustine.

comfort, 2 Cor. 1. 12. *Our rejoicing is this, a testimony of a good conscience: It is a seal of our election, 2 Tim. 2. 19 The foundation of the Lord standeth sure, and let every one that calleth upon the name of the Lord Jesus depart from iniquity: Our departing from iniquity, and obeying the Law of God is in our consciences as a Seal of that which God hath sealed also in his immutable counsell and decree of our election; It is a sure mark we are in the way to the kingdom of heaven, and it is very comfortable for a traveller in a strange country to know he is in the right way leading to his own country, Eph. 2. 10. Ye are the workmanship of God created unto good works, that ye should walk therein, thereby an entrance is ministred unto us into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. 11.*

It serveth for triall and examination; Seeing new obedience and walking in the Statutes of the Lord is an essential consequent of the new heart and new spirit, as sense and motion is of the sensitive life, and very seeming obedience and walking in some outward Ordinances is not a reciprocal sign of the new heart, it concerns us to see our obedience be well qualified.

1. Thy obedience must be cheerfull out of love to the Lord thy God, *He loveth a cheerfull giver*; Such were the converted and renewed Romans, Rom. 6. 17. *God be thanked that ye were the servants of sin* (that is, notwithstanding ye were sometimes the servants of sinne) *but ye have obeyed from the heart that form of doctrine which was delivered unto you*; God careth not for outward bodily service though never so specious, if it proceed not from love in thine heart, 1 Cor. 13. 3. *Though I give my body to be burned, and have not charity, it profiteth me nothing*; Obedience in outward duties out of self-love only, as were the specious works of piety and charity done by Pharisees, is not done to God but to thy self, whom sacrilegiously thou deifiest in making thy own glory the supreme end of all thy outward performances.

2. It is sincere, without mixture of hypocrisie; It is an obedience to God in secret as well as in publick. The man of a new heart is not like the Pharisee who giveth not his alms but

but with a Proclamation; If he finde the wounded man between Jerusalem and Jericho, he miskens him; when men are not to see him and commend him, he looks to men and not to God; but sincere obedience is carefull of doing secret duties; It is true, a renewed man maketh conscience of publick duties, and in doing of them laboureth to be of a spirit retired and set on God, yet oftentimes he hath most comfort in the performance of secret duties, because in these he is freest from self-reflexions and temptations to vain-glory, whereof a new heart is most jealous; It is true, Jehu seemed to be very forward and zealous in his obedience to a particular command for destroying the house of Achab and the Priests of Baal, but his heart was not upright; what he did was out of love to himself that he might reign, his zeal was on fire to warm himself, but holy and sincere Joseph was obedient to God in secret; *How can I do this* (said he) *and sinne against God?*

3. It is an intire obedience to all the Commandments, not in respect of practice (which is impossible) but in disposition and affection, Psa. 119. 6. *Then shall I not be ashamed when I have respect unto all thy Commandments*; And ver. 104. *I hate every false way*; Such was the conscientious disposition of the Apostle, Heb. 13. 18. *We have a good conscience, in all things willing to live honestly*; The new obedience is not a seeming precise obedience to one command and a seen neglect of more, like the Sacrilegious man, Rom. 2. 22. *Thou that abhorrest Idols, dost thou commit Sacrilege?* The hypocriticall Pharisees seemed to have the tithes of obedience but had not the stock of it to improve it in acts of mercy, faith and judgment; A greedy and malicious hypocrite will have a shew of obedience to the outside of duties of the first Table, as also a prophane Atheist will do some outward duties of the second Table; But the man of a new and sincere heart studieth both the one and the other; As Paul, Act. 24. 16. *to have a conscience void of offence toward God and toward men.*

4. It is a continued obedience, not in respect of practice and continued acts; for in many things we offend all, Jam. 3. 2. but in bent of will and purpose, Psa. 17. 3. *I am purposed that my mouth*

Use 4.
Try the truth
of new obedi-
ence.

Signs of new
obedience.
1. Cheerfull.

2. Sincere.

mouth shall not transgresse, but it was not so alwaies in his practice; he offended in his words of unbelief, *Psa.* 31. 22. *Psal.* 116. 11. The renewed man hath at all times a desire to fear the Name of the Lord, *Neh.* 1. 11. a will to live honestly at all times, *Heb.* 13. 18. and they have some endeavours and exercise of spirit to keep alwaies a conscience void of offence toward God and men, *Act.* 24. 16. The *Israelites* in their marching towards the Promised Land were many times interrupted by divers enemies, but thereafter they advanced in their course, so renewed men though interrupted in their course of obedience by many fierce temptations, do again by repentance return to the course of obedience with greater forwardness redeeming lost time, and in the end perfect the course of holinesse in the fear of God. The appearing motion and walking of an unregenerate man in a way of righteousness is but artificial from the engine of hypocrisie and self-interest, like the flying of *Archus* his artificiall dove, and therefore having no inward principle of life it endureth not, but the motion and walking of a man renewed is like the natural motion of living birds, it continues a longer time; and as every thing in motion the nearer it comes to the center, it moveth the more swiftly, so the renewed man the nearer he draws through time to his rest in heaven, he is the more propense in all his motions toward God; *He forgets the things that are behinde, and reacheth forth unto those things which are before*, *Phil.* 3. 13. To God who worketh in us that which is well-pleasing in his sight, the Father, Son, and holy Ghost, be all praise, honour and glory, both now and ever, *Amen.*

The Authour
of the begin-
ning and pro-
gresse of grace.

The last particular to be considered in these words is the authour and efficient cause both of the beginning and progresse of Sanctification, of the habit and acts of grace; *I* (saith the Lord) *will give you a new heart and a new spirit*, that is, I will give the habit and gracious disposition to do good, and *I will cause you to walk in my Statutes*, I will make you to act obedience from that inward principle of a new heart and new spirit: By walking in the Statutes of the Lord we understand the actual obedience to his holy will revealed by way

of

of precept and ordinance in the Law and Gospel, both in beleeving and doing his good and acceptable will: Actual obedience in what.

1. As 1. Actual assenting and beleeving revealed divine truths, which is called the obedience of faith, *Rom.* 16. 26.

2. Our actual inclination to and love of any duty commanded of God, as was from God in *David*, *Psa.* 119. 27. *I love thy Commandments above fine gold.*

3. The setting of our affections on his holy Commandments by ardent and vehement desires to do them, and our delight in doing them: as the travelling man setteth his feet in the way wherein he must walk, so a renewed man setteth and fasteneth his affections on the waies of God; It is called a vehement desire, *2 Cor.* 7. 11. as the Pilgrim hath much inward delight in his way homeward to his own Countrey, So the renewed man hath great delight in the waies of God which leade to his Countrey that is above, *Psa.* 119. 24. *Thy Testimonies also are my delight.*

4. The circumspection and vigilancy of the renewed conscience over the heart, that it depart not out of the way of the Lords Statutes; The renewed conscience is to the soul as *Hobab* was to the *Israelites* in their journeying through the wilderness, *Numb.* 10. 31. in stead of eyes: It is a Sergeant under the Spirit of God commanding in chief, and hems us in that we straggle not out of the way.

5. Lastly, By actual obedience we understand a right ordering of our conversation before the world as becometh the Gospel and the children of light, to which duty we are frequently exhorted, *Mat.* 5. 16. *Phil.* 1. 27.

The beginning and progresse of Sanctification, the habit and act, the power and exercise of well doing is all of the rich and free grace of God: Not only doth the Lord out of his preventing grace give a new heart and new spirit, but also by following grace he acteth a renewed man for bringing forth gracious acts from a gracious disposition wrought in him before by the Spirit of God; This truth will appear more evidently if we take a particular and distinct view of the several operations of divine grace on the several powers and faculties of a renewed soul, the understanding, the will, the affections, and the conscience.

Doct.
The habit and
exercise of
grace are from
God.

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In

Work of grace
on the Under-
standing.

In renewing the Understanding God both giveth the disposition and power to believe, and also grace actually to believe. The Lord our God zealous of his own glory, and jealous of mans vain glorious arrogancy, taketh all claim from man to any part or measure of glory in a good work, by shewing him his natural impotency that he cannot so much as perceive the things of God, 1 Cor. 2. 14. or of himself to think a good thought, 1 Cor. 3. 5. As holy Scripture in a negative way sheweth us, that power to believe in discerning and assenting to supernaturall truths is not in us by nature, so in a positive way it holdeth forth God to be the sole Author thereof: This gracious disposition to believe is called the spirit of faith, 2 Cor. 4. 13. We having the same spirit of faith; because it is the special gift of the Spirit, as the word spirit is frequently used; It is called the spirit of wisdom and revelation, whereof God onely of his free grace is the giver, Ephes. 1. 17. That the God of our Lord Jesus Christ may give unto you the Spirit of wisdom and divine Revelation in the knowledge of him; As the natural light in the work of Creation was an act of his infinite power, so the supernaturall light of faith is of his free and insuperable grace; 2 Cor. 4. 6. God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ; It is called the working of his mighty power in believers, Eph. 1. 19. this gracious disposition and power of believing is as the soul of the new creature, from which it acteth by the speciall and efficacious assistance of the Spirit of Christ; As in the first Creation God breathed into mans nostrils the breath of life, and man became a living soul, so in the new Creation and regeneration the Spirit of God doth breathe the life of grace into man, and he becometh a renewed soul. It is therefore evident, that not only the outward revelation of the Word and Doctrine of faith (which the Pelagians granted) but also the inward Revelation and illumination of faith to believe is of free-grace, Mat. 13. 11. To you it is given to know the mysteries of the Kingdom of heaven; As the power so also the act of believing is of Gods free grace, Act. 11. 21. The hand of the

the Lord was with them and a great number believed; their believing the word was a work of the right hand of the Lord, Phil. 1. 29. To you it is given not only to believe but also to suffer; As the Apostle speaketh there of actuall strength of grace for suffering, so also of the act of believing that truth for which we suffer; for we must believe before we can suffer for the truth, 2 Tim. 2. 25. If God peradventure will give them repentance to the acknowledging of the Truth: As the act of repentance so the act of faith in assenting to and acknowledging the truth, is there called the gift of God, 2 Cor. 10. 4. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. In which words our actuall forsaking of error, and our assenting to and embracing of divine supernatural truths is ascribed to the power of Gods grace accompanying the outward revelation by the Word, so that when God worketh by his Spirit with the word. All our former mis-imaginings and mis-apprehensions which had fortified themselves in our understandings by earthly and carnal reasonings against the truth, are cast down by the power of his grace, and afterward our thoughts do follow the truth of God as captives (so the word in the Original imports) did follow the conqueror in his triumphant Chariot. By this mighty power of grace joyned with the word were many Fathers in the Primitive Church converted and sanctified, who in their former unregenerate estate had been vehement disputers against the truth: That young and arrogant Philosopher at the Council of Nice thought himself sufficiently able by dispute to convince and put to silence all the learned Fathers convened there; yet having conferred with one of the eldest though not the learnedest, did ingeniously confesse, that himself was overcome and convinced of the divine truth by a divine power that accompanied the words spoken by the holy aged man unto his heart.

As the Lord of his free-grace worketh the power and act of believing in the Understanding, so also the Lord hath his own gracious operations on the will.

Work of grace
on the will.

1. He worketh in it a right inclination and disposition by the habit of love to his good will.

2. He preserveth that good disposition.

3. He actually inclines and determines the will for its exercise of such and such individual gracious acts.

4. He concurs with the will thus inclined by a speciall concurrence of divine help for the act and volition.

1. God disposeth the will.

1. The Lord worketh the inclination and disposition in the will for any good acting, 2 Chron. 29. 36. *Exechiah rejoyceth and all the people, that God had prepared the people*; The preparation and disposing their will and heart to seek the Lord was the work of Gods free-grace, 1 Chro. 29. 18. *David praied unto the Lord to prepare the peoples hearts unto himself*, Ephes. 2. 10. *Ye are Gods workmanship created in Jesus Christ unto good works*; As being in the order of nature is before operation, so a being in grace and a new disposition is created in the will before there can be any operation or exercise of good works, Heb. 13. 21. *The God of peace make you perfect in every good work to do his will*; The word in the Original imports a setting in the right joynts; for our will is naturally out of joynt by our fall in Adam, and we cannot walk straightly in the waies of God by choosung that which is good and refusing the evil, until the Lord prevent us with mercy, and set our wils in a right and straight disposition.

2. God preserveth the disposition.

2. The Lord preserveth this gracious inclination in the will; for as he conserves and upholds all the works of the first Creation by the might of his power in the work of his generall Providence, Heb. 1. 3. So he keepeth this work of grace and new creature in the course of his speciall Providence and dispensation of grace, 1 Chro. 29. 18. *O Lord keep this for ever in the imagination of the thoughts of the hearts of thy people*; he praieyth God to keep both the thought in their understanding, and the purpose in their will for doing good, Jer. 31. 33. *I will put my Law in their inward parts, and write my Law in their hearts*: This expression holds forth these three things.

Jer. 31. 33. explained.

1.

1. That this gracious disposition of the will by love to the will of God is infused into us by God, and is neit er born with us, nor acquired by us, for it is said, *I will put my Law in your inward parts*.
The

The second is, This disposition of the will is universal to the whole Law of God; this is implied by the word of writing; As in the soft wax there is made an impression of legible Letters answerable to all the letters in the Seal, so the Lord in renewing the will worketh a disposition in it correspondent to all particular commanded duties.

The third thing is, This gracious disposition is fastened and preserved by God; It is so deeply sunk into the heart, as Letters engraven in marble that it weareth not out like letters written in the dust; It is true, our foul affections may obscure it at some times, and hide it from our sight, but shall never obliterate it.

3. The Lord excites the Will, and actually inclines and determines it by his powerfull and invincible grace to such acts as he requires in his Word, Psa. 119. 32. *I will run the way of thy Commandments when thou shalt enlarge mine heart*: Gods previous powerfull motion in the enlarging of the heart goeth before our motion and running; So he inclines and determines to the act of beleeving, Job. 6. 29. *Act. 16. 14.* and here, *I will cause you to walk in my Statutes*. Phil. 3. 13. *God worketh in you both to will and to do*; The Apostle speaketh to those who were already converted, and were indued with the grace and power of beleeving in their conversion, yet (saith he) *God worketh in you both to will and to doe*; both the elicit act of the will, to wit, our volition; and the commanded act, to wit, the prosecution of good and declining from evil, is wrought in the renewed man by the Lord; David a man renewed praieyth to God for this grace of actual inclining his will to particular commanded duties, Psa. 119. 36. *Incline my heart unto thy testimonies, and not to covetousnesse*: It is evident from the praier of the Saints in many places, 1 King. 8. 58. *Psal. 5. 8. Jer. 31. 18. Lam. 5. 21. 1 Pet. 5. 10. Heb. 13. 20, 21.* This sweet and powerfull operation of the Spirit of grace is compared Cant. 4. 16. *to the South winde blowing upon the seed plots of spices in a garden*, and bringing out of them both a fragrant smell and precious fruit at once; by this operation of grace the refreshing sent of peace to the conscience of the renewed man, and the fruits of holinesse and righteousness acceptable to God are brought forth.

3. God excites and determines the will.

Reasons 1.

The evident truth of this operation appeareth from Reason, for if the Lord incline and determine the will of man to civil and moral acts, much more to acts supernatural, which require more strength for doing them then those do; But the Lord inclines and determines the will of man to acts civil and moral. *Exod. 35.34.* God hath put in the heart of *Bezaleel* that he may teach others; not only God made him skillfull but willing to teach others, *1 Sam. 10.26.* there went with *Saul* a band of men whose hearts God had touched; the like is evident *Ezra 6.22.* and *7.27.* *2 Chron. 36.22.* *Neh. 2.12.*

Object.

Obj. This seems altogether to destroy the liberty of mans will; for how can it both be determined and free? but if the will be not free it is not will.

Ans.

Gods inclining
the will de-
stroys not li-
berty.

Ans. 1. Mans will is free from determination by a natural cause from within it self, and from coercion by any thing without, but it is not free from dependance upon God and from determination by God as the prime and supream cause of all acts.

2.

2. The will of the good Angels is determined to good only; as also the will of the Saints glorified in heaven, and yet they will it most freely.

3.

3. To be determined by a natural and intrinsical cause doth not consist with the liberty of the will, but to be determined by a supernatural cause such as the grace of God is, may and doth consist with the liberty of the will; for as the motion of grace on the will is invincible, so it is sweet and persuasive.

4.

4. God concurrerh with the renewed will in the act of willing any thing that is good, *1 Cor. 15.10.* *I laboured more then they all, yet not I, but the grace of God that was with me;* As it is not enough the Ship be furnished with tackling and Sails, and be set out for sailing, but there must concur a fair and prosperous gale of winde, without which there is no promoting in the intended course, so neither can the will though prepared by a gracious disposition, promote to any gracious act without the concurrence of God.

This concurrence is not only general to the act, but a special concurrence

concourse to the act as it is good, as it is said, *1 Tim. 4.10.* The concurrence of God not only general. *God is the Saviour of all men, but specially of them that beleeve;* Not only in a generall providence he preserveth both godly and wicked men sometimes from temporary troubles, but in a special manner and dispensation of grace he is the Saviour and preserver of beleevers from eternal misery; Of which speciall salvation *John* speaketh, *1 Joh. 4.14.* So God giveth not only a general concurrence to the will in the act of willing as he doth to all actings, but also he concurs in a special manner with the renewed will in its willing of things good and acceptable to God.

As this concurrence with the will is not general but special, so it is not indifferent and depending on the previous motion and inclination of mans own will; this is to make mans will the first mover and prime cause at least of that first inclination and determination of the will, and it makes Gods help to be rather (to speak so) a succurse adventitious to mans pre-curring will, then a concurrence. This is to make God to consult with mans will to what it doth first incline of it self, and accordingly to accommodate his will and operation, which is contrary to holy Scripture; *Isa. 40.13,14.* *With whom took he counsell, Phil. 2.13.* *God worketh in you both to will and to doe according to his good pleasure, Eph. 1.11.* *He worketh all things after the counsell of his own will;* To this sense speaketh the *Councell of Orange, can. 9.* So often as we do things good, God worketh in us that we may work, and *can. 10.* even renewed men must alwaies pray to God for his assistance, that they may attain a good end, and persevere in any good work.

As the renewed will and the actings thereof are the work of the Lords special grace, so it is the Lord only, who by grace reneweth the affections, which are oftentimes in holy Scripture called the heart of man; as the broken heart, *Isa. 61.1.* The merry heart, *Pro. 15.13.* The fearfull heart, *Isa. 35.4.* The desires of the heart, *Psa. 37.4.* And it is certain that sorrow, joy, fear and desire are affections of the soul, that the Lord alone by speciall grace reneweth the affections, appeareth evidently from these several operations of grace on the affections.

1. God

2. Indifferent.

Work of grace
on the affe-
ctions.

1. Purifies
them.

1. God purifieth and cleanseth them from uncleanness and superfluity of naughtiness, by his word of command discovering the filth of sinne, and commanding repentance, *Psa. 119.9. Wherewith shall a young man cleanse his way? By taking heed thereto according to thy Word*; He purifieth them by giving the grace of repentance and godly sorrow, which purgeth out the love and delight of sinne, but repentance is the special gift of God, *Deut. 30.6. Act. 5.31. 2 Tim. 2.25.* God purifieth the affections by faith in our hearts, *Act. 25.9. God put no difference between them and us, purifying their hearts by faith*; for faith receiving Christ to dwell in the heart, doth by a commanded act purifie the affections, and by vertue coming out of him stablisheth the issue of corruption, and maketh them holy and conformable in some measure to his will; But faith is the special gift of God, *Eph. 2.8.* God also purifieth our affections by hope, *1 Joh. 3.3. Every man that hath this hope in him purifieth himself as he is pure.* Hope of eternal life cleanseth the affections from unholiness, because there can be no hope without holiness to see the face of God; this lively hope is a special grace of God bestowed on us through Jesus Christ, *1 Pet. 1.3.* and God purifieth our heart by the grace of love toward Jesus Christ: The conscientious love in the heart of a wife to her husband keeps her heart chaste and pure from wandring thoughts after strange lovers, so a heart united to Christ by love is purified from uncleanness, *Can. 2.7. Awake not my Love (saith the Spouse) till he please*, so our love to Christ commandeth noisome lusts to be quiet, and not to molest and grieve the Spirit of our Lord to whom we are espoused in holiness and righteousness for ever: This love in our heart to him is a special grace and gift of God out of his free-love, *1 Joh. 4.19. We love him because he loved us*; Our love is a reflexed beam of his love to us.

2. Rectifies
them.

2. The Lord by special grace rectifieth our affections, and setteth them on right objects, *Psa. 86.11. Unite my heart to fear thy Name*; as the secret vertue from the Adamant turneth the iron toward it, so there proceeds from Christ a secret attractive power of grace that turneth and draweth our affections

ctions upward to him, and to things that are above, *Cant. 1.3. Thy Name is as ointment poured forth, therefore the virgins love thee*; the strong and fragrant sent of his graces draweth the affections toward him.

3. The Lord by his grace after he hath purified and rectified our affections, doth moderate and establish them, that they be not transported from the right objects, *Jer. 32.40. I will put my fear in their hearts that they shall not depart from me*; The fear of God overaweth the heart that it doth not depart wickedly from God, *Psa. 10.17. Thou wilt establish their heart, as it is in the Original*; in the house of a great Prince every young childe hath a severall Governour to attend him, so the Lord our God at our conversion puts into our hearts severall Christian vertues to govern and moderate our babish and witlesse affections; He moderates our anger by meekness of spirit, Our natural and worldly fears by confidence into the power and presence of God; Our sorrow by patience and submission to the good will of God; Our desires and worldly delights by soberness of minde in temperance and continency.

4. The Lord guardeth our affections against temptations, *Phil. 4.7. The peace of God shall keep your hearts through Jesus Christ*; Peace with God in the assurance of our Justification guardeth our hearts against despair, and we cry out against such temptations with the Apostle, *Rom. 8.34. Who is he that condemneth? It is Christ that died*; the peace of God in our conscience from the sweet sense of our Sanctification guardeth our hearts and affections against the temptations of the deceitfull pleasures of sinne, and we answer to them as the Fig-tree in that Apologue, *Jud. 9.11. Should I forsake my sweetnesse and my good fruit?* The sweetnesse of peace in our conscience from the purpose and endeavours of Sanctification, maketh the pleasures of sinne unfavoury to our souls.

The renewing also of the conscience is a speciall work of the Lords grace; Not only the Lord awakeneth the conscience with the terrours of the Law, which ordinarily go before our conversion, as the earthquake before the still voice, *1 King. 19.*

P p

But

Work of grace
on the conscience.

1. Awaken-
eth it.

2. Pacifieth it. But also the Lord quiets and pacifies it, Rom. 5.1. Being justified by faith we have peace with God through our Lord Jesus Christ; The blood of Christ speaketh better things then the blood of Abel, Heb. 12.24. Faith doth lay all the burthen of sinne upon the satisfaction and merit of Christ, and all the burthen of temptations, afflictions, and duties upon the strength and grace of Christ, and so the conscience of a renewed man gets ease and rest, like a man eased of a heavy burthen.

3. Purifieth it. 3. The Lord sprinkles and purifies the conscience, whereby it is made tender and sensible of sin to eschue it, and of duties to follow them with diligence; This purging and sanctifying of the conscience is a fruit of Christs death, and wrought in us by his Spirit, Heb. 9. 14. How much more shall the blood of Christ purge your consciences from dead works, to serve the living God?

4. The Lord instructeth our conscience, as a Judge giving injunctions to his Deputy, the Lord instructeth it with counsell to direct, with authority and liberty to correct us when we do amisse, and furnisheth it with provision of peace to comfort us in our integrity against calumnies and discouragements in evil times, Isa. 16.7. I will blesse the Lord who hath given me counsell, my reins also instruct me in the night season, Psa. 94.19. In the multitude of my thoughts within me, thy comforts delight my soul; The comforts of God in the conscience are a strong bulwark against the blasts of a tempestuous time.

Work of grace on the outward man. As the renewing of the inward man, so also that of the outward man is the work of the Lord our God, who ordereth our whole conversation in all the parts of it; The Lord sanctifies the tongue and maketh the Speeches savoury and gracious, Prov. 16.1. The answer of the tongue is from the Lord. Mat. 10.19. It shall be given you in that same hour what ye shall speak; The Lord ordereth our waies and outward actions, Jer. 10.23. It is not in man that walketh to direct his steps; Psa. 37.23. The steps of a good man are ordered by the Lord: It is he who keepeth us from giving just cause of offence at any time by our outward conversation, for to this purpose the Apostle

Apostle praieith to God, Phil. 1.10. This I pray, that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ; It is the Lord alone who keepeth the body blamelesse, for which the Apostle praieith, 1 Thes. 5.23. I pray, your whole spirit, and soul, and body be preserved blamelesse unto the coming of our Lord Jesus Christ.

This Doctrine serveth for Refutation of the Semi-Pelagians in our time, who affirm, that the efficacy of grace for bringing forth gracious acts doth depend on the naturall strength of mans free-will, in whose power it is (notwithstanding Gods giving all things requisite for mans conversion) to will or refuse: When they affirm that Gods will goeth before mans will in willing any thing good, their meaning is not that God hath any powerfull previous motion on the will of man, as we affirm according to the Scriptures, but they assert that Gods will is conditional and includes this condition, to wit, if a man will concur by his own free-will, which is ever left in his own hand; How absurd this error is may appear,

1. Because it makes the great and mighty Creator to depend upon the mutable counsell of man, and upon his free-will accepting or refusing grace offered contrary to Isa. 40. 14. as hath been said in the doctrine.

2. It makes man to be the first giver unto God, and makes mans will, in willing and choosing good to run before Gods will; which is contrary to the Apostle, Rom. 11. 35. August. saith well, God prevents when we are not willing, and makes us willing, thereafter he followeth us with grace that we should not will in vain.

3. Thereby a man is made to put a difference between himself and others, Because he by the power of his own free-will accepteth grace offered, when others at the same time refuse it; But this is contrary to the Apostle, 1 Cor. 4. 2. Who maketh thee to differ from another? and what hast thou which thou didst not receive?

4. It robbeth God of his intire glory in the work of mans conversion and salvation; but the Doctrine ascribing both the power and acts of well-doing only to free and rich grace, doth give

Use 1.
Semi-Pelagians refuted.

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2.

Augustine.

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4.

most glory to God; which is a sure evidence of divine truth, *Joh. 16. 14. The Spirit of Truth shall glorify me*; Upon this account the Apostle Paul proveth the doctrine of *Justification by faith* only to be a sound and true doctrine, because it *excludeth boasting*, and giveth the whole glory to God; whereas the doctrine of mans Justification by works giveth unto man occasion of boasting, *Rom. 3. 27. Where is boasting then? It is excluded, by what Law? of works? Nay, but by the Law of faith*; The same say I, where is boasting in the work of our conversion and Sanctification? It is excluded. By what doctrine? By that of the strength of mans free-will? Nay but by the doctrine of free-grace which teacheth that both the power and the act of well-doing is only of the Lords grace who both giveth the new heart, and causeth us to walk in his Statutes: *August.* in his Treatise of free-will, *Chap. 16. 17.* God without us worketh a power in us to will, and when we will he worketh with us what we act; Neverthelesse without God working the power to will, and working with us when we will any good, we can do nothing for the good works of piety, and in his *Retract. lib. 2. ch. 3.* because all good things, great, lesse and least are of God, it followeth then that even the good use of free-will is of God; which good use is a vertue, and reckoned amongst the great good things. *Prosper cont. collat.* If the good use and inclining of mens free-will were only fore-known and not also pre-determined of God, then should it necessarily follow that God is not our Saviour, but only the witnesse and beholder of mans free-will when it determines it self to any good.

It serveth for direction, Seeing every new act of obedience requires a new influence and concurrence of special grace, though thou be renewed, yet whenever God calls thee to a new duty, let thy heart run to God for a new supply and assistance; for without him we are able to do nothing, *Joh. 15. 5.* This our Lord spoke to men already renewed; When thou renewest thy prayers to God be earnest that God would even at that time pour forth on thee the Spirit of grace and supplication, according to his gracious promise, *Zec. 12. 10.* when thou goest about the duty of praise, pray for grace to praise God with

Augustine.

Prosper.

Use 2.

Run to God for new supplies of grace and assistance.

with understanding and grace in thy heart, When thou goest to hear the Word preached pray for faith to receive and retain the Word in thine heart; Because the Word if it be not mixed with faith will not profit thee, *Heb. 4. 2.* When thou goest to read the Word at any time have an ejaculation to God for a new touch of that eye-salve and illumination of the Spirit; So did David, *Psa. 119. 18. Open thou my eyes that I may behold wondrous things out of thy Law*; whenever thou goest forward from one step to another in the path of righteousness, adventure not on thy own strength, whenever thou proceedest from one commanded duty to another, look by faith to this promise made in the Covenant of grace; *I will cause thee (saith the Lord) to walk in my Statutes*, and pray with David, *Psa. 31. 3. Thou art my rock and fortress, for thy Names sake leade me and guide me.*

It serveth for comfort to a poor humbled soul convinced of duty, but discouraged for want of power to do duty; Remember for thy comfort, as the Lord most justly commandeth the duty, so in rich and free mercy he promiseth in the New Covenant grace for the performance of that duty, *Ezek. 18. 31. Make you a new heart and a new spirit*; There is a command, and in the Covenant of grace he promiseth a new heart and a new spirit, *Jer. 31. Ezek. 11. Ezek. 36.* The Lord commandeth thee to repent; and in the New Covenant he promiseth the grace of Repentance, *I will take away (saith the Lord) the heart of stone, and give a heart of flesh*; The Lord commandeth thee to know and beleve, In the Covenant of free-grace he promiseth, *They shall all know me from the least to the greatest, Jer. 31. 34.* The Lord commandeth thee to walk in his Statutes, In the Covenant he promiseth grace and strength, *I will (saith he) cause thee to walk in my Statutes*; In the command acknowledge thy duty, be humbled for thy impotency procured by thy own sins, run to the Covenant of grace, and by faith lay claim to the promise of grace and strength made in Christ Jesus; wait thou on God in a conscientious use of the means, *Isa. 40. 29. He giveth power to the faint, and to them that have no might he increaseth strength. Psa. 9. 18. The expectation of the poor shall not perish for ever.*

P p 3

Isa.

Use 3. As God commands duty so he prometh grace to do it.

Use. 4.
Give God the
glory of the
beginning and
progresse of
Sanctification.

Isa. 44. 3. I will pour water on him that is thirsty, and floods upon the dry ground.

Lastly, It serveth for a ground of exhortation to every renewed person, that they give all the praise to God both for the beginning and the progresse of their Sanctification; It is God alone who took pity on thee when thou wast wallowing in thy blood; In preventing mercy he turned thee from thy evil waies, and turned thee to the way of righteousness and salvation; In his following mercy he hath led thee still from one duty to another in the course of Sanctification; Hath God opened the eyes of thy understanding in any measure to know and beleeve his Word? praise thou the *Father of Lights*, the *Sun of Righteousness*, and the *Spirit of Truth* for revealing such glorious and comfortable mysteries to thee at a time when many know not the very letter of them, and but a few the hid power and comfort of them; do thou as that blinde man after he had received his sight, *He followed Christ, glorifying God*, when at any time thou hast walked one right step in the waies of Gods Commandments, look up to God thy guide, and blesse his holy Name, who doth it of free-grace for his own Names sake, So did *David, Psa. 23. 3. He leadeth me in the paths of righteousness for his own Names sake.* If at any time thou hast been circumspect in thy speeches at such a time when men watch to make thee an offender in a word, and it may be thou at that time art ignorant of their malicious intention, blesse thou God who set a watch before thy lips; Obey that of the Apostle, *1 Thes. 5. 18. In every thing give thanks*; I close this purpose of Sanctification with that prayer, *1 Thes. 5. 23. The very God of peace sanctifie you wholly, and I pray God your whole spirit and soul and body be preserved blamelesse unto the coming of our Lord Jesus Christ; To whom with the Father and holy spirit be all praise. Amen.*

OF

THE MYSTERY OF CONTENTATION In and Through CHRIST.



L O N D O N,

Printed by A. M. for Joseph Cranford at the Signe
of the Phoenix in S^t Pauls Church-yard. 1655.



TO THE
Right Honourable and truly Religious Lady,
J A N E
Countesse Dowager of Marr,
Encrease of Grace and Peace.

Madam,

TH E certain knowledge I have had for a long time of your devout affection toward the saving Truths of Jesus Christ, the recent sense of manifold favours received at your hands, both since and in the time I had the honour of employment for many years in that Noble Family, and the experience of your gracious acceptance of my hearty endeavours unto your service, makes me bold to offer to your Ladship this part of my weak Labour, as a small Testimony of my humble acknowledgement of much duty.

I do here present you with some refreshing drops from that Mystery of Contentment found in the Fulnesse of Jesus Christ: In him is enough to supply all defects in the inward man, and more then enough to supply all wants in the outward man which can befall us, from the disappointing and discontenting changes in persons or things of this world: yea, it is of the Lords wisdom
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deme

The Epistle Dedicatory.

dome and mercy that our waies are hedged up with thorns, that we may return to our first love, Hol. 2. 6, 7. That we may delight our selves in h.m., and enjoy that solid, satisfactory, and unchangeable Contentment, which in experience we perceive cannot be found in the empty, insufficient, uncertain and perishing comforts of the poor creatures. Many times the Children of God enjoy most of himself when they enjoy least of the Creature. As the Sufferings of Christ abounded in Paul, so Consolation also abounded by Christ, 2 Cor. 1. 5. He had most of Gods presence when he had least of mans countenance, 2 Tim. 4. 16, 17. Stephens face shined like an Angels when men looked on him like Devils, Act. 6. 15. Such enjoyments at such a time are no other (as Jacob said from his experience of light arising out of darknesse) then the gaze of heaven, a prelude on earth of that immediate contentment we shall have in heaven in God alone, without either opposition or interposition of the Creature. Hence it is that the Children of God from the comfortable sense of this love have most vigour of grace sometimes under greatest outward pressures, they can glory in tribulations, Rom. 5. 3. And sing praises to God in a prison, Act. 16. 26. Then have they enlarged spirits when their bodies are under restraint: As the Sunne re-enforceth his light in the time of an Eclipse, so the graces of the Spirit in the inward man are the more united and strengthened in an hour of darknesse from outward troubles: The heat of our love as the Sunne beam from the hard rock, is the more reflexed toward the Sunne of righteousness from the cold and hard re-encounters of the Creatures.

In

The Epistle Dedicatory.

In a day of prosperity our affections lagge and straggle here and there, seeking Contentment in things farre below our happinesse, and no waies proportionable to the vast desires of the spirit of man; Therefore our God in great wisdom and mercy so orders the removall of worldly objects, that our affections may be retired, amazed, and with greater vigour set upon himself, that according to our measure of enlargement of heart, our measure of delight and contentment in Christ may be the greater, he dryeth up the brinks to the end we may seek and be fill'd with purer and sweeter contentment in the Fountain: This earnest and first-fruits of absolute and full satisfaction abiding them in heaven, makes the Children of God humble in their greatest prosperity, and patient with much contentment in their greatest adversity: Faith looks to things not seen; It reckons all worldly advantages but losse and dung in comparison of the excellency of the knowledge of Jesus Christ our Lord, and also reckons that the sufferings of this present time are not worthy to be compared with that glory which shall be revealed in us. A look to things not seen preserves the soul from fainting at what we see or feel: And though the Children of God be subject to some qualms of fear in time of storms and trials, yet all these will be gone as a sea-sicknesse when our Lord shall bring us within the port of eternal salvation.

Madam, You know both whom and what ye have beleev'd: As it's his will ye should look to the glory set before you, and endure the Crosse; So that ye should also rejoyce in the hope of that Kingdom which cannot be shaken, that eternal mansion above all possibility of decay, and that Inheritance incorruptible which cannot be

defiled, and fadeth not away, reserved in Heaven for you, by his Intercession who purchased it by his merit. That your Ladship may be comforted, guided, and guarded by his Spirit in this life; and brought into the possession of that full happinesse in the other life, is and shall be the humble prayer of him who in all duty is obliged to shew himself, Madam,

Your Ladships most faithfull

and devoted Servant,

WILLIAM COLVILL.

The



THE
M Y S T E R Y
O F
CONTENTATION
In and Through
CHRIST.

PHIL. 4. 11, 12, 13.

For I have learned in whatsoever estate I am therewith to be content.

I know both how to be abased, and I know how to abound; every where, and in all things I am instructed both to be full and to be hungry, both to abound and suffer need.

I can do all things through Christ which strengtheneth me,



Amongst the many sweet and excellent fruits of the Crosse of Christ, Contentation of minde to a Beleever in all conditions of life is one exceeding necessary; Hereby a beleever becomes Master both of the little and great World; Of unruly desires within himself, and of temptations in the world without; It makes him acceptable to all with whom he

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conver-

Contentation
most necessary
for a beleever.

2. *seth, and to be admired and envied by his enemies*; His contentation is their bane and discontent; It is their torment, they cannot spoil him of this little heaven, when possibly they have robbed him of his earthly emoluments. *It is a treasure hid in his soul that he carrieth with him to the third heaven*; where an exceeding weight of glory, and contentation with full satisfaction to our desires will be added to the little stock of our contentment here, which (as *Jacob* said of that gracious manifestation, *Gen. 28.*) is no other but the house of God, and the gate of heaven; For God al-sufficient dwells in the heart of a beleever; and giveth contentation to the soul where he dwells; though the out-let of his allowance here to a beleever be not comparably such as it will be in heaven, where we shall see him face to face, and be filled with God, yet it is the gate of heaven, it is the porch wherein we wait for an entrance to the Temple not made with hands, wherein the measure of our contentation according to the full measure of our knowledge and enjoyment of God will be full and compleat.

Points
observable in
the words.

In these words we have first the *vicissitude* of *Pauls* outward condition; at one time he abounds, at another he is abased; At one time he is full, at another he suffers need.

2. *The sweet and gracious composure of his spirit*, expressed in two singular acts; The first is his contentation of minde in all conditions, *In whatsoever estate I am* (saith he) *I am therewith content*; The latter is his prudent and pertinent comportment with his present condition, *I know both how to be abased, and how to abound.*

3. *The way how he attained this Contentation of minde*; *I have learned* (saith he) *I am instructed*; This he learned not at the feet of *Samuel*, but in the School of *Jesus Christ*; who at the first initiation of his Disciples teacheth them by word, example, and by the powerfull operation of his spirit inclining them to the lesson, to deny themselves to take up their crosse, and follow him.

4. *The sole Authour of all the strength and ability he had either for doing or suffering the good-will of God*; *I can do all things*.

things (saith he) *through Christ that strengtheneth me.*

From the first particular, the variety and vicissitude of his outward condition, at one time he abounds, at another time he is abased and suffers need, we observe this Doctrine.

The dear children of God in their outward condition are sub- Doct.
ject to many changes; At one time they are in prosperity, at another in adversity; at one time cried up and highly honoured in the world, at another time cried down and abased: *Job* a man fearing God and eschewing evil was the richest man in the East to day, but on the morrow the poorest and most distressed of all men in the whole earth in his time, in great honour and reputation at one time, *Job 29.8.* *The young men saw me and hid themselves*, like School-boys out of an awfull respect to their School-master; *And the aged arose and stood up*, when they heard him they blessed him, and gave an honourable testimony to him by approving and commending what he had spoken; but at another time not only is he misprised and neglected, but derided by the younger and baser sort of the people, *Job 30. 1.* *Joseph* at one time in great esteem and credit with *Potiphar*; None greater in the house then he; at another time disgraced and without any just cause cast into prison, *Gen. 39.8, 9, 20.* *Moses* for the space of forty years was in great honour at *Pharaohs* Court, but afterward was forced to fly with his life in his hand to *Midian*, and keep sheep there other forty years; *David* a man according to Gods heart, at one time in great prosperity and credit at *Sams* Court, and greatly beloved, *1 Sam. 16. 21.* at another time in great adversity and perplexity; he who before in a sudden fit of Court-favour was sought out and brought from his Father to the King, in a more violent fit of spight and malice was chased from Court, and hunted as a Partridge in the wilderness, *1 Sam. 26. 26.* *Jehoshaphat* a man of an upright heart, at one time in great prosperity, and had rest from all his enemies, *2 Chron. 17. 10.* at another time a great change; whereas in former times other Kingdomes round about feared him, now the fear of them falleth upon him, *2 Chron. 20. 12.* *Paul* at one time abounded, and by a divine dispensation is loaded with such

such things as were necessary for him, *Act. 28. 10.* at another time he is in great adversity; *Thrice he suffered shipwrack, in perils of robbers, and in many other troubles, 2 Cor. 11.* he was in esteem at *Lystra* far contrary to his desire, and in the same place was he disgraced contrary to his deservings, *Act. 14.* such was his zeal to the honour of God; he was more grieved with their blasphemous honouring then with their malicious disgracing of him.

Reasons.

1. Changes
make men fear
God.

The Reasons wherefore the Lord our God without any change in the purpose of his love, in his wisdom worketh such changes in the condition of his own dear children, are,
1. For their Instruction; *By such changes the Lord instructs his children to fear him; It is said of the wicked, Psa. 55. 19. They have not changes, and therefore they fear not God; because Sentence against their evil works is not executed speedily, therefore their heart is fully set in them to do evil; But by great changes from prosperity into adversity, the children of God learn to fear God and eschew evil, Ezr. 9. 13. After all that is come upon us for our evil deeds, and for our great trespasses, seeing our God hath punished us lesse then our iniquities deserve; Should we again break thy Commandments? Hos. 3. 4, 5. The children of Israel shall abide many daies without a King, and without a Prince, and without a Sacrifice; Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodnesse in the latter daies; Here was a great change, the people of Israel was sometime the praise of the earth for good policy both civill and ecclesiasticall, but here a great change and desolation; they have neither a King nor face of a Church; God in his gracious and wise dispensation sendeth these changes in their outward condition, that he may thereby work a change in their hearts and practice in after times, that they may repent of their former evil doings, and fear the Lord their God from generation to generation, who shall hear of such fearfull changes, and shall serve the Lord with fear; the Lord sends changes to teach them where they should seek solid content and happinesse, even in God himself who is al sufficient, and without any shadow of change; If our estate were alwaies prosperous*

perous in this world, we would rest on it, and say as *Peter* lifted up in the mountain, *Mat. 17. It is good to be here, yea, like beasts in fat pastures we would eat and lie down upon them; Therefore the Lord sends a change, and teacheth us to seek hearts rest in God alone, Hos. 2. 6. I will hedge up thy way with thorns, and make a wall that she shall not finde her paths; She shall follow after her Lovers, but shall not overtake them; Then shall she say, I will go and return to my first husband, for then was it better with me then now.*

2. God doth it for their correction to chastise them for sinning against their father in a time of prosperity; *Solomon* was in great peace and prosperity, but when he sinned, and to please his strange wives, displeased the Lord his God by authorizing and countenancing a false and idolatrous worship, God sent a change, and stirred up against him one adversary after another, *1 King. 11. 14, 23. Ezechias* was in health and prosperity after the time he had been dangerously sick, yet for his ingratitude the Lord sent a change, and there was wrath upon him and upon *Judah* and *Jerusalem*, *2 Chron. 32. 35.* The Prodigal Son *Luk. 15.* abused his Fathers indulgence and his own plenty; The Lord corrected him with a rod of his own planting, he sent a famine procured by his own waste and misgovernment.

3. The Lord sendeth such changes to prevent sinne in his own Children; *Paul* was ravished to the third heaven, but soon after there is a great change; the messenger of Satan was permitted of God to buffet him lest he should be exalted above measure; The Lord in his wisdom seeth, that continued prosperity would be a stumbling-block to his own children, Therefore in great mercy to prevent their stumbling and fall, he removes it out of their way; Whereas on the contrary he suffers wicked and worldly-minded men to enjoy prosperity outward, and to fall and be broken in peeces upon their own Idols of prosperity; *Riches* was a snare to the young man in the Gospel, those golden fetters intangled and restrained him from following Christ, *Luk. 18. 23.* Worldly honour was a snare and a tongue-tye to the Rulers of the Synagogue, they confessed not Christ because they loved the

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praise

3. By changes
men are cha-
stised for sin
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cies.

3. By changes
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vented.

praise of men *Joh. 12. 42, 43*. Therefore *Agur* praieth God to remove such stumbling-blocks out of the way, *Prov. 30. 9*. Give me not riches, lest I be full and deny thee.

4. Changes discover the insufficiency of the creature.

4. The Lord doth it to discover to his own children the insufficiency of creature-help and comfort, and to give them a proof of the al-sufficiency of God; In our adversity we perceive that oftentimes the creatures either cannot or will not help us, they prove a broken tooth or a disjointed legge, they will feed, but not grinde with us, sit at ease, but not walk and toyl with us; they will have a large share in our prosperity but none at all in our adversity; The dear children of God, as *David*, have their own *Achitophels*, very familiar and insinuating men into their secret counsels in the day of prosperity, but the winde of adversity drives them away like smoak, *Pro. 19. 6, 7*. Every man is a friend to him that giveth gifts, but all the brethren of the poor do hate him; How much more do his friends go far from him? he pursueth them with words, yet they are wanting to him: yea, many times we perceive not only insufficiency in them to do us good, but base and malicious ingratitude in rendring evil for good; This *David* found in the day of his distresse, *Psal. 35. 13, 15*. When they were sick I humbled my soul with fasting, but in my adversity they rejoyced. On the contrary in the dark day of adversity we see the al-sufficiency of our God, we see him in the mount, when and where inferior helps and comforts cannot be seen; when worldly comforts like winter-brooks in Summer, disappoint us of refreshment in a time of drought and necessity, then finde we in our God a fountain of living water to revive us, *Psa. 27. 10*. When my Father and my mother forsake me, then the Lord will take me up; when *Moses* his Parents out of fear and desire of self-preservation cast him into the river, then his al-sufficient God sent *Pharaohs* daughter in a special providence to take him out of the waters; when men fail and forsake, then it is that God helpeth. *Jacob* saw most of the light of Gods countenance, even then when he saw nothing but clouds of wrath in the countenances of his fierce brother *Esau*, and of his ingrate Uncle *Laban*, *Gen. 20. 12, 13*. *Gen. 31. 5*. when false witnessses did calumniate *Steven* before the

the Council, then found he most of Gods special presence, and a testimony from heaven; His face did shine as the face of an Angel, *Act. 6. 15*. When the Councill gnashed upon him with their teeth in that hour of darknesse, he saw most of the glory of his God; he saw the glory of God, and *Jesus* standing on the right hand of God. *Act. 7. 54, 55*. According to that in the *Psa. 112. 4*. Unto the upright there ariseth light in darknesse; In their saddest hours they see the light of their Fathers countenance.

5. The Lord sendeth such changes for the trial and manifestation of his own graces in them, *1 Pet. 1. 6, 7*. Of their faith in a time of adversity: hereby *Jobs* faith was tried and manifested, *Job 13. 15*. Though he slay me, yet will I trust in him; His patience and submission to the good will of God, *Job 1. 21, 22*. The Lord gave and the Lord hath taken away, blessed be the Name of the Lord; Hereby *Aarons* submission to Gods Judgement on his Sons was manifested, *Lev. 10. 3*. when *Moses* said to him, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified: And *Aaron* held his peace; Hereby *Dauids* patience and submission was manifested, *Psa. 39. 9*. I was dumb, I opened not my mouth, because thou didst it; hereby their love to God is manifested: Many hypocrites in a day of prosperity with their mouth will shew much love, *Ezek. 33. 31*. and seem to rejoyce in the word of God with the temporary beleever, but when a change comes by persecution, then they question, hate, and in end persecute the same truth sometime they professed; but the children of God at such a time do make the sincerity of their love toward God and his truth more manifest; *Demas* out of love to this present world forsook the truth, but *Luke* abode in it, *2 Tim. 4. 10*. Hereby the meeknesse of the children of God is made manifest in a day of their reproach; Proud and malicious hypocrites will seem very quiet and Saint-like men, so long as men esteem highly of them, but if any thing be spoken or done to their reproach, then become they like the foaming waves of the Sea, casting up mire and dirt, they answer calumny with calumny, and render wrong for wrong; The

5. Changes try and manifest grace.

supercilious Pharisees, when they imagined they were wronged in their reputation by that young man, *Joh. 9.34.* they answered with much sawcinesse and bitternesse, *Thou wast altogether born in sin, and dost thou teach us? And they cast him out;* By their power they break all that will not bow to them: It was not so with *David*, when malicious men changed his Name, and belched out reproaches against him; *2 Sam. 16.11. Let him alone* (said he to *Abishai* of railing *Shimei*) in the day of *Moses* his reproach when the people murmured and spoke against him; yet the meek servant of God spoke for them to God; hereby the meeknesse of *Stephen* was made manifest; when his Persecutors cast stones at him, he sent up prayers to God for them; when they cried with a loud voice against him, he cried with a loud voice to heaven for them, *Lord, lay not this sin to their charge, Act. 7.60.* hereby *Paul's* meeknesse was made manifest, *1 Cor. 4.12, 13.*

By Changes
God acquaints
with his spe-
cial love

Lastly, *The Lord sends changes in their outward condition for their spiritual advantage, to assure them of the love of God toward them;* as the tender mother crosseth the breast with wormwood out of love to her childe, to wean it from the breast, and acquaint it with a more solid and enduring food; So our heavenly Father when he perceives his children nursing on the breast of worldly contentments, out of love he layeth on the wormwood of affliction to wean them from the love of that perishing meat, and to acquaint them with that hidden Manna, even the sense of his love in Jesus Christ, and by the bitter taste of afflictions outward, he maketh his love and the Crosse of Christ relish the more sweetly to our souls, *Hos. 2.14. I will bring her into the wilderness and speak comfortably unto her,* and as it is in the Original, *I will speak to her heart;* when the children of God are brought to such an outward condition, that as in a wilderness there is nothing from without to comfort them, then the Lord speaks comfort to their heart; when there is none to visit and comfort *Paul* and *Silas* in the dungeon, *Act. 16.* God visits them with the comforts of his Spirit, and makes them sing for joy. 2. By outward changes the inward joy of their heart is encreased, in their prosperous condition their joy was but uncertain from

from an opinion they had of their faith, mixed with doubting of the truth and of the soundnesse of their faith; The Lord in time of the change of their condition strengthens their faith; and the experience of a tried faith solveth their former scruples, and makes them to rejoyce with joy unspeakable and glorious; As a man finding a peece of gold hath some joy from his opinion that it is gold, but after he hath tried by the touchstone, and perceives it is upright gold, his joy is greater: so the joy of Gods children is much encreased from the trial of their faith in time of adversity, *1 Pet. 1.7, 8. That the trial of your faith might be found unto praise, honour, and glory, at the appearing of Jesus Christ, whom having not seen, ye love; in whom though now you see him not, but beleeving, ye rejoyce with joy unspeakable and glorious.* 3. Our love to God and his holy Commandments is encreased; as the coldnesse of the air in winter makes a repercussion of the heat into the bowels of the earth, so storms of afflictions in our outward estate serve through a gracious providence to keep in and concentrate our love upon God and his will, *Psa. 119.71. It is good for me that I have been afflicted, that I might learn thy Statutes.*

For Admonition to the children of God in the day of their prosperity not to rest on worldly comforts; they are uncertain, and thou canst not tell how soon a change may come, *1 Tim. 6.17.* Put not your trust in the uncertainty of riches, in the Original it is in the inevidence of riches, that may be seen to day, and to morrow take the wings of the morning and be gone; *When riches encrease set not thy heart upon them, Psa. 82.10.* but improve thy present and perishing commodities to a spiritual use for raising up thy thoughts and desires from present enjoyments to a high esteem and strong desire of that enduring substance in heaven; This use our Lord will have us to make of our desires to have, and of our cares to keep the good things of this world, *Joh. 6.27. Mat. 6.19, 20.* From thy worldly riches, inheritance, honours and pleasures, step up to behold and to long after those durable riches, that inheritance incorruptible, that Crown of immortal glory, and those rivers of pleasures reserved in heaven for us.

Use 1.
Outward comforts are not to be rested on.

Use. 2.

Outward afflictions argue not a man to be forsaken of God.

This Doctrine serveth for a ground of reprehension to those who mis-judge the Children of God from their outward afflicted condition, as if they were forsaken of God; It was the sinne of Davids enemies. *Psa. 71. 11.* saying, *God hath forsaken him*: This was the fault of *Jobs* Friends, from the great and sudden change of his prosperous condition, charging him with hypocrisie, *Job 8. 6, 13.* This rash mis-construction of the providence of God in afflicting his own dear children, provokes him highly against these bitter Criticks, *Job 42. 7.* The Lord said to *Eliphaz the Temanite*, *My wrath is kindled against thee, and thy two friends, for ye have not spoken of me the thing that is right*: It is well known that wicked men may prosper in their outward condition. *Job* observed it in his time, *Job 12. 6.* The *Tabernacles of robbers prosper; and they that provoke God are secure, into whose hand God bringeth abundantly*; So did *Solomon* in his experience, *Eccl. 8. 14.* there be just men to whom it happeneth according to the work of the wicked men, to whom it happeneth according to the work of the righteous; which is all to be understood in respect of their outward condition; The rich glutton fared sumptuously every day, but *Lazarus* would have been content with the crumbs that fell from his Table, *Luk. 18.* *Eccl. 7. 15.* There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness. The uncircumcised *Philistines* and the vile *Benjamites* prospered for a time, *1 Sam. 4. Judg. 20.* *Antiochus Epiphanes* who did pollute the Sanctuary, and bring into it the abomination of desolation, *Dan. 11. 31.* yet he destroyed wonderfully and prospered, *Dan. 8. 24.* how did the *Goths* and *Vandals*, for the most part all *Arians*, overrun and oppress the world many years. It is known from time to time that the dearest children of God have been plunged in the deeps of adversity, *Heb. 11. 36, 37, 38.* We must neither justify the wicked and their courses from their outward prosperity, nor condemn the children of God and their courses from their adversity; the *Christian Church* for the space almost of 300 years was under the hammer of *Pagan persecuting Emperors*, and after some breathing how did it groan under the *Arian* Persecution! Therefore be not rash

to pronounce in the favour of evil men and their courses because they prosper; Consider the Lord turneth them up and down as a wheel at his pleasure, *Psa. 83. 13.* he cuts them down like grasse when they are at the highest, *Psa. 92. 7.* As *Haman* *Esth. 7.* *Babylon* *Isa. 47. 10.* and *Herod* *Act. 12. 21.* By their prosperity the Lord fatts and fits them for a day of slaughter; *Rom. 9. 22.* What if God willing to shew his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? The Lord like a strong man seems to retire for a time from the course of his justice, that he may with greater strength fetch a sore blow upon them; But the changes that befall the godly are to purifie them from the drosse of corruption, *Dan. 12. 10.* and fit them to be vessels of honour, to the praise, honour, and glory of God at the appearing of Jesus Christ, *1 Pet. 1. 7.*

It serveth for a ground of comfort to the children of God, not to be discouraged with changes in their outward condition, as if it were a thing strange; In thy adverse condition examine how thou usedst thy prosperity, if thou wast ingrate to God, proud toward thy neighbours, or vainly confident in thy worldly enjoyments, humble thy self in the sight of God; and if thou be humbled for the sins of thy prosperity,

1. It is thy comfort, God in love hath made a change in thy outward condition, to change thee in thy inward man, and fit thee for a condition of happiness that will have no change; But if after due examination thy conscience beareth thee witness, that in the day of prosperity thou drawest out thy soul to the indigent, thou madst not the wedge of gold thy confidence, yet comfort thy self in this, that thereby thy heavenly Father weaneth thee from the world, and this weaning is an act of love in the Parent, though the childe for the time hath no wit to discern the same.

2. What knowest thou but there is much preventing mercy in thy change? These worldly advantages have been snares to many; It is far better thy outward prosperity be changed into adversity, then thy inward peace into fear and trouble of spirit, which would have been if thy prosperity had been to thee a stumbling-block of iniquity.

3. Under

Use 3.

Outward changes ought not to discourage.

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3. Under such a change wherein thou perceivest the insufficiency of Creatures, thou wilt see most of the al-sufficiency and unchangeableness of the love of God; At such a time the Lord will visit thy soul more frequently then in former times when thou wast courted and taken up with the complements of the world; and one of such visitations will give thee more solid comfort then all the salutations and acclamations of men in the time of thy most flourishing estate.

Lastly, Now thou gettest a proof of thy faith and patience, and as at such a time thou praisest God who preserveth the work of his own hands in thee, so thou shouldst rejoyce in a tried faith, as a Souldier in a day of battell rejoyceth in his armour of proof; And if there had not been a change and trial, thou wouldest not have had the joy of a tried, sound, and stedfast faith; Therefore saith James Iam. 1. 2. My Brethren, count it all joy when ye fall into divers temptations.

The second particular to be considered in the words, is, the Apostles settled composure of spirit, expressed in his inward contentation of minde; In whatsoever estate I am, I am therewith content; The word in the Original signifieth, I am sufficient; Because sufficiency and abundance in a man himself makes him quiet and content; and on the contrary, sense of, and grief for the want of sufficiency makes him discontent and sollicitous for the supply of his wants; to this sense the primitive word is used, Luk. 3. 14. Be content with your wages, said the Baptist to the Souldiers; Be ye sufficed with them, and Heb. 13. 5. Be content with such things as ye have, in the original it is, Be ye sufficed with such things as ye have for the present; In this place the word signifieth a self-sufficiency, as it is also used, 2 Cor. 9. 8. that ye having al-sufficiency; This *αὐτάρκεια* and self-sufficiency is in the beleever himself, but not from himself, such a self-sufficiency is only in God from himself, Gen. 17. 1. I am the al-sufficient God; Some render *El Shaddai* by the same word that is used here, *Junius* and *Tremel.* in *Marg. and Mercer.* on Gen. 17. 1. The beleever his sufficiency is in himself not from himself but from God; as in the clear day a house hath sufficiency of light within it self, yet not from it self but from the Sunne; So the sufficiency and comfort

fort of the childe of God is within him, but from God the Fountain of all the comfort and contentment in his soul; The beleever gets of Gods rich and free grace an interest in Christ, and in him a title to God who is all in all, 1 Cor. 3. 23. Ye are Christs, and Christ is Gods; with Christ he gets assurance of all things needful to make him happy; This inward provision of Gods favour and of faith in Christ is bestowed and laid up in the beleiving heart by Jesus Christ the great Steward of the childrens bread, whereof in his wisdom he gives a sufficient portion in a right proportion for their contentment and present satisfaction, so much as may hold up their hearts till they come to their Fathers house where is bread enough; Faith in God and his promises for the present, and hope of absolute contentment in heaven, makes a sound beleever content with his present condition; as a Traveller sufficiently fed and refreshed in the morning, is resolute and content to passe through a barren wilderness until the evening, at which time he looks for convenient lodging and plentiful refreshment; so a soul refreshed here with some sense of the comfortable love of God in Jesus Christ, which is as the morning of the eternal day of our happiness, is resolved and well content to passe through any hardnesse in this time of our sojourning until the evening of his life, at which time he will get a day without an evening, and a full portion that shall never be taken from him.

A renewed man is a man contented in any condition of life; both in prosperity and adversity he resigns himself over to Gods disposall and with all submission of spirit studieth to reverence his dispensation and to rest thereon.

Obj. That seems no great matter to be content in an estate of prosperity, wicked men could be content with that.

Ans. A wicked man cannot have true content in his prosperity,

1. Because he receives nothing but the bare creature, and this without Gods favour and blessing in Christ is as light bread that satisfies not, nor contenteth the appetite.

2. Such a man by his present enjoyments is inflamed with tormenting desires after more, Eccl. 5. 10 He that loveth silver shall

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shall

Doct.

A renewed man is a contented man.

Object.

Ans.

Wicked men are not contented in prosperity.

1.

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shall not be satisfied with silver, nor he that loveth abundance with increase, Ecc. 4. 8. There is one alone, and there is not a second, yea, he hath neither childe nor brother, yet there is no end of all his labour, neither is his eye satisfied with riches; but there can be no true content amidst these flames of self-tormenting desires.

3.

The wicked and worldly-minded man though his outward estate be prosperous, yet he envieth all that have more than he himself, his eye is evil because he thinks God is good, or better to others: he would have a Monopoly of prosperity, and if he had it he careth not though all men beside him were miserable; But where envying is there can be no contentment or rest to that soul; for *Envy is the fretting of the heart and rottenness of the bones*, Pro. 14. 30.

The worldly
content in
prosperity.

But the renewed man is content in his prosperity lesse or more, he looketh on his worldly advantages in one relation to God, both as they are tokens of his fatherly love, and as they are pledges of a better and more enduring substance; It is not those common gifts but their relation to God that gives him contentment; It is like the great contentment a faithfull wife hath in a gift but of common and ordinary substance sent from her loving Husband.

2. The renewed man his prosperity doth not encrease his desires after more of the creature, but after more of God himself, in whom alone is eminently to be found all the comfort that is scattered and sprinkled like salt here and there on diverse creatures; He is content with his present condition, praierh God to continue it, if it so seem good in his eyes; But above all he desires the encrease of favour with God.

3. The renewed man in his prosperity communicates to the necessities of others, and this breeds him much contentment; He is more content with that which is useful to others than of what himself possesseth; their good contents him more than his own goods.

4. He is free from envy that is a worm in the gourd; the more plentiful condition of others doth augment, but no waies diminish his contentment, for he rejoiceth and delights in the riches of Gods bounty to others.

Adversity.

The sound beleever is content in his estate of adversity and

and low condition; Old *Eli* when he heard the threatning of a fearfull change in his outward estate, 1 Sam. 3. 18. said, *It is the Lord, let him do what seemeth him good*; he looked to the Sovereign Lord, who rendreth not an account of any of his matters, Job 33. 13. Not only is he content and submits to what is revealed, but is prepared to submit to more when God reveals more of his will to afflict him; *Let him do this* (said *Eli*) *and whatsoever seemeth him good*; So did *Ezechias* rest content with a sad dispensation, 2 King. 20. 19. *Good is the Word of the Lord* (said he to the Prophet) *which thou hast spoken*; So did *David*, 2 Sam. 15. 26. *Behold here am I, let him do unto me as seemeth good unto him*.

The reasons and ground of his contentment in his greatest adversity are,

Reasons of
contentment
in adversity.

1. *Because the childe of God makes Gods favour his portion*, Psa. 16. 5. Psa. 73. 26. Psa. 119. 57. *Thou art my portion O Lord, The loving-kindness of the Lord is better then life; And life is better then means of life; The childe of God can and will rejoyce in this everlasting portion; Though all things worldly should fail him, he wants not matter of contentment that hath the all-sufficient God for his everlasting portion*, Hab. 3. 16, 17, 18. in a time of great trouble; *Although* (saith he) *the Fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the fields shall yeeld no meat, the flock shall be cut off from the fold, and there shall no herd be in the stalls, yet I will rejoyce in the Lord, I will joy in the God of my salvation; As a Merchant adventuring a little portion at Sea, though it miscarry, yet he rejoiceth in the stock he hath at home; So the childe of God, though his outward commodities perish, yet he rejoiceth in his God, who is the strength of his heart, and portion for ever*, Psa. 73. 26.

2. *Faith in a renewed man looks up to God as his Father in Christ*, Joh. 16. 27. *The Father himself loveth you*, Joh. 20. 27. *I ascend to my Father and your Father*; The beleever rests on his Fathers wisdom who knoweth what is best, and on his love who will give to his children what is best for them, Mat. 7. 11. *If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father which is*

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in heaven give good things to them that ask him?

3.

3. Faith in a renewed man is copulative; It beleeves all the promises of greater and lesser, of spiritual and bodily, of eternal and temporal benefits, because God is faithfull in all; and he that doubts of one calls in question the authority of all, being one and the same, to wit, the Word of God; Now God hath promised, *Psa. 34. 9. There is no want to them that fear him, Psa. 37. 3. Trust in the Lord and do good, so shalt thou dwell in the Land, and verily thou shalt be fed;* Faith from an interest in Christ that great Original gift convinceth the judgement, and perswades the heart quietly to depend on God for lesser benefits; by a demonstrative argument from Gods love, *Rom. 8. 32. He that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things?* Faith is the substance of things hoped for, the evidence of things not seen; Faith makes the happinesse of heaven to be present in the heart of the beleever; He sees heaven in a map, he gets a view of the promised eternal rest, in an elevation of faith, as *Moses* did of the Promised Land from the top of *Pisgah*, *Deut. 34. 1.* This sight doth so affect the heart with quietnesse and contentment, that it neither faints nor frets under present troubles, *2 Cor. 4. 16, 18. For which cause we faint not, while we look not at the things which are seen, but at the things which are not seen.*

Use.

Learn contentment in every estate.

Let us learn in every estate to be content, not only in prosperity but also in adversity; *Shall we receive good at the hands of the Lord, and shall we not receive evil? Job 2. 10.* Neither must we limit the holy One of *Israel* in his dispensation, by saying, We could be content to suffer so much but no more; It is both folly and presumption for the Patient to prescribe to his Physician; Let us rather resolve with the Apostle *Paul Act. 21. 13. I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus;* And with the Martyr *Ignatius* be content to suffer one extremity after another, so that we may gain *Jesus Christ*; Remember what would have become of us if our Lord and Surety *Jesus Christ* hath said so, that he was content to pay a part only of our debt, and to drink a part of that bitter cup of Gods wrath; One of ten thousand

thousand was enough to keep us for ever in that bottomelesse prison; One drop of wrath would be enough to make us for ever miserable.

Obj. But may not a man lawfully desire to be delivered out of present trouble? and if it be so, how can he be said to be content with that estate he desires to be freed from?

Ans. 1. It is against nature that any man should have contentment in affliction barely considered as affliction; for nature cannot be content with any thing hurtfull to it; but a renewed man is content in it as an act of his Fathers will, and as a means of his spiritual good; even as a sick Patient hath no contentment in the bitter potion of medicine, as it is simply a bitter potion; but yet he is content with it as an order from his skilful Physician, and as a means of his better health.

2. He may both desire and also use the lawful means to be freed; *Ezechias* both praied and also applied the Fig to the boyl, *2 King. 20.* But our desires must be ever with a submission to Gods will; As our Lord contented with his Fathers will praied, *If it be possible let this cup passe from me, nevertheless not as I will but as thou wilt;* Impatient and masterful desires of deliverance in a time of trouble cannot consist with true contentment, but humble and submitting desires consist very well with it; To God the sole Authour of true contentment, Father, Son, and holy Ghost, be all praise, Amen.

The second act of the composure of his Spirit in all conditions of life is manifested in his solid and equal carriage, *I know both how to be abased and how to abound.*

The sound beleever is not carried here and there like a willow with the contrary windes of prosperity and adversity, but he remains unmoved as an Oak; he is not up and down; He is not like churlish *Nabal* in his prosperity and jollity despising his betters, and in his adversity dejected with pusillanimity, and dead like a stone, *1 Sam. 25.* But he is of a prudent, solid, and equal temper of spirit, *1 Cor. 7. 30. They that weep as though they weep not, and they that rejoyce as though they rejoyce not:* The Children of God will not in a dissembling way counter-

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Obj.

Ans.

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Doct.

The sound beleever in all estates is unmoveable.

feit with their tongues and eyes with sorrow for publick calamities, as cruell *Ishmael* the Sonne of *Nethaniah* did, and yet have malice and revenge boyling in their hearts, *Jer.* 41. 6. Neither will they as the Pharisees disfigure their faces when there is no sorrow in their hearts, *Matth.* 6. But they carry the variety of their condition in such a mystery of moderation, that beholders cannot reade their condition in their countenance or outward behaviour; This is that Christian moderation which the Apostle requires *Phil.* 4. 5. *Let your moderation be known to all men*; when we so moderate our affections in all occurrences, that they exceed not; Our joy in prosperity we moderate by the grace of humility, Our sorrow in adversity by Christian Fortitude and Faith in God, *Psa.* 27. 19. *I had fainted, unlesse I had beleaved, to see the goodnesse of God in the Land of the living*; In the midst of all their worldly troubles their heart rejoyceth in God, and in the midst of outward wants, they enjoy the allsufficient God; This inward joy moderates their outward griefs, *2 Cor.* 6. 10. *As sorrowfull, yet alwaies rejoycing; as having nothing, and yet possessing all things*; for a beleever enjoys God who is all in all to him.

The Reasons of this Doctrine, That a sound beleever is of a solid and equal carriage in all conditions, are;

1. *Because God puts his fear in the hearts of his own children.* *Jer.* 32. 40. and fear to offend God by abuse of prosperity keeps the heart humble and stable; he considers that a plentiful condition hath been a snare to many, and therefore he rejoyceth in trembling; he walks softly and circumspectly like a man in the midst of snares: so also in adversity the fear of God moderates his grief, that it exceeds not to impatience and unbelief; he feareth the displeasure of God, according to that, *Heb.* 10. 38. *If any man draw back (to wit, by unbelief,) my soul shall have no pleasure in him.*

2. *Faith keeps the heart in a solid and equal temper*: in a time of worldly prosperity faith looks to things eternal reserved in heaven for us; this makes us have humble thoughts of those flying shadowes of worldly pleasures, in comparison of that substance of glory that endures for ever: faith also

in adversity quiets and settles our spirits, when we beleve that our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory, *2 Cor.* 4. 17. fear and faith are to the soul, as ballast and sails to the ship; the one keeps it from being overcarried in the top of the wave, and the other from being swallowed up in the gulph between the waves: so the fear of God keeps the heart of a beleever from being overturned by strong temptations in the top of his prosperity; and assurance of faith, like a main sayl carries the heart through the deeps of afflictions, and keeps it from being overwhelmed.

This Doctrine serveth for reprehension of two sorts of people,

1. *Of such as know not how to abound*; How many are there that cannot carry the cup of prosperity even? their pride is intollerable; they trust in their wealth, and boast themselves in the multitude of their riches, *Psal.* 49. 6. Some abuse their prosperity to riot and excesse, feeding themselves without fear of God that covereth their table, *Jude* v. 12. *Jam.* 5. 5. *Weep ye rich men, ye have lived in pleasure on the earth and been wanton*; this is the worst sort of ingratitude, to render to our God evil for his goodnesse, like *Jeshurun* that waxed fat and kicked against his feeder, *Deut.* 32. 15. Some make not a right use of their plenty for a supply to the indigent; *Jam.* 5. 2, 3. *Howl ye rich men, your gold and silver is kankered, and the rust of them shall be a witnesse against you.* Some saucily despise those that are in adversity, like *Nabal* in a festivall day, *1 Sam.* 25. 10. *Who is David? there be many servants that now adaye break away from their masters, &c.* they will give evil words, but do no good works. And others are insolent oppressors of the poor: *Prov.* 22. 7. *The rich ruleth over the poor, and the borrower is servant to the lender*; he abuseth that to make it a burden, which should be an ease and relief: *The mercies of the wicked are cruel, Prov.* 12. 10.

2. *Of such as know not how to be abased*; but miscarry in a day of adversity: some are stupid and senselesse of the Lords visitation. *Isa.* 42. 25. *He hath poured upon Israel the fury of his anger, and the strength of battell, and it hath set him on fire*

round.

Use 1.

Reproof to such as know not how to be sound.

1. To be sound.

2. To be abased.

Reasons of a Christians equal carriage in all conditions.

1.

2.

round about, and it burned him, yet he laid it not to heart. Some are in the other extreame, they faint in the day of adversity; if riches decrease they droop, like thin feathered fowls in a rainy day; if at any time they be blasted in their reputation, they become pale and heartlesse, as if they could not live but in the popular air: Some turn impatient, murmur and blaspheme God in the course of his providence; so did the people of Israel in the wilderness, *Exod. 16. 2, 3.* They murmured and said, *Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full, for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.* Others become desperate, and blaspheme God in his truth and mercy, as wicked *Jehoram, 2 King. 6. 33.* Behold this evil is of the Lord (said he) what should I wait for the Lord any longer? And such as are desperate of Gods help use unlawfull means for relief, as *Ahaziah, 2 King. 1.*

Therefore I would offer some considerations as so many bases to balance unstable souls, that they be not too much lifted up with prosperity, nor too farre dejected with adversity.

1. First, Against temptations in prosperity, thou who art ingrateful to God, and dost not by humble thankfullnesse acknowledge God thy benefactor; consider this provokes God to send a change in thy estate. *Hos. 2. 8, 9.* She did not know that I gave her corn, wine and oyl, and multiplied her silver and gold, and therefore will I return and take away my corn in the time thereof, and my wine in the season thereof.

2. Secondly, Thou who art proud and boastest in thy riches, consider that pride and vain boasting is the moth of prosperity; it is a swelling in the high wall, whose breaking cometh suddenly at an instant. *Isa. 30. 13.* Pride in prosperity is an evident prognostick of a fall and change. *Dan. 4. 31.* While the word of pride and boasting in his prosperity was in the mouth of *Nebuchadnezzar*, there fell a voice from Heaven, saying, *O King Nebuchadnezzar, to thee it is spoken, the Kingdom is departed from thee;* here was a sudden and great change: he that was lifted up above the ordinary condition of men in plenty

plenty and honour is brought down so low that he runs mad and wilde amongst the beasts of the Field, and eateth grasse as oxen.

3. Thou who abusest thy plenty to riot and excesse, consider thy surfet and repletion will turn to a consumption, and bring a change, *Prov. 23. 20.* Be not amongst wine-bibbers, among riotous eaters of flesh, for the drunkard and the glutton will will come to poverty, and drowsinesse shall clothe a man with ragges.

4. Thou that art unmercifull to the poor in the day of thy prosperity, consider this provokes God to bring a change on thy estate, *Prov. 11. 24.* There is that scattereth and yet encreaseth, and there is that withholdeth more then is meet, but it tendeth to poverty; The rich Glutton gave not a crum, and in hell he got not a drop of water to cool his tongue.

5. Thou that in thy prosperity mis-knowest thy self, and despisest the poor in his adversity, thou sinnest against God, who only of rich and free bounty hath made the difference between thy condition and his, *Prov. 14. 31.* He that despiseth his neighbour sinneth, but he that hath mercy on the poor, happy is he.

6. Thou that in thy prosperity abusest thy power to the oppression of the poor, and addest affliction to the afflicted, thou reproachest God his maker, who entitles himself the defender and judge of the poor and indigent, *Psa. 72. 4.* Thou provokest God to deliver up thy estate into the hands of the spoiler, *Isa. 33. 1.* Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil thou shalt be spoiled.

Next I would offer these considerations both to direct and uphold a weak spirit in the day of adversity.

1. Thou that art senselesse of Gods visitation, consider that of *Prov. 3. 11.* *Heb. 12. 5.* *Jeb. 5. 17.* Despise not the chastening of the Lord, sleight it not, but take notice of it; This forward senselesnesse provokes God to encrease thy troubles, *Lev. 26. 18.* As the Physician doth cure a Lethargy by casting the Patient into a Fever, and by this means doth quicken his senses, so the Lord doth cure this spiritual Lethargy many

ny times by some sharper and more corrosive affliction that toucheth them to the quick.

2.

2. Thou that faintest in a time of adversity consider that of *Pro. 24. 10.* *If thou faint in the day of adversity thy strength is small:* This fainting is an evidence of a pusillanimous and weak spirit; Against this soul-fainting the only cordiall is faith in God and his gracious promises. *Psa. 27. 14.* *I had fainted, unlesse I had beleaved to see the goodnesse of God in the Land of the Living.* *Psa. 43. 5.* *O my Soul, why art thou disquieted within me? hope in God, for I shall yet praise him;* By faith as the saving Organ the sweet smell of Gods mercies is carried into the heart, and revives it, *Psa. 138. 7.* *Though I walk in the midst of trouble thou wilt revive me.*

3. Thou that art impatient and secretly in thy heart murmur-est against the good Providence of God, consider in time thy fretting impatience doth more disquiet thy soul then the crosse it self can: by patience thou possessest thy soul, *Luke 21. 19.* but by impatience thou dispossessest thy self of that dominion thou shouldest have over thy thoughts, speeches and actions; it so distracts thee that thou knowest not what thou thinkest, speakest, or doest; By thy impatience thou provokest God to encrease and continue thy crosse; Thou art as the Fowl in the Net, the more thy impatient spirit doth flutter, thou art the more intangled. *Num. 11.* when the people complained, *It displeased the Lord, and his anger was kindled, and the fire of the Lord burnt among them, Num. 14. 34.* Because the people murmured at the difficulties in their journey to the promised rest, the Lord lengthened their troubles forty years; whereas if they had been patient and obedient, they had got an expected end in fourty daies; Impatience puts men to much pains which might be saved if in patience they would submit to Gods providence in a time of great difficulties; Consider it is a fearfull thing in the time of thy impatience to get thy desire of ease and delivery satisfied, at such a time it is far better to want it then to have it; It is a feeding for the slaughter, *Num. 11. 33.* The people were impatient for want of flesh, God gave it to them, But while the flesh was in their mouth, the wrath of the Lord was kindled; It is far better

better to live in want then to be consumed in thy abundance.

4. Thou who in a desperate unbelief casts away all hope of deliverance in a time of great trouble, Consider thou blasphemest God in his power, as if our God were not able to deliver thee; Thou saist as *Israel* did in their unbeleef, *Can the Lord prepare a Table in the Wildernesse?* *Psa. 78. 19.* Such Unbelief in a time of a great and common calamity may provoke God to seclude thee from the comfort of the common deliverance; That unbelieving Lord who blasphemed God in his power, was trod down in the gate, and was not partaker of the common benefit, *2 King. 7. 19, 20.*

5. Thou that usest unlawfull means to be freed of thy trouble, consider in time such means provoke to more wrath; *Ahaziah* his consulting with wizards in the time of his sickness brought him to his death, *2 King. 1.* The Jews did persecute the Prince of life, thinking thereby to preserve their place and nation, *Joh. 11. 48.* but such a means brought upon them desolation and destruction, *Mat. 23. 37, 38.*

This Doctrine serveth for a seasonable warning to the children of God who are subject to the like passions within, and to the like temptations from without, how they should carry themselves in an equable tenour both in prosperity and adversity.

In thy day of prosperity,

1. Be thankfull to thy God, *Dent. 8. 10.* *When thou hast eaten and art full, then thou shalt blesse the Lord thy God for the good Land which he hath given thee;* So did good *Jacob*, *Gen. 32. 10.* *I am not worthy of the least of all the mercies which thou hast shewed unto thy Servant, For with my staff I passed over this Jordan, and now I am become two bands;* Remember that wrath was upon good *Ezechias* for his ingratitude, *2 Chron. 32. 25.*

2. Walk humbly with thy God, remembering thou hast nothing but what thou hast received; It is the Lord who of rich and free bounty makes thee to differ from the poor; Remember, the rich and poor meet together, *Pro. 22. 2.* they are alike in their birth, both come naked out of the womb,

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Use 2.
Directions
how to behave
our selves in
all estates.
1. In prosperity

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and alike at their death, they return naked to the womb of the earth, the difference only is for a moment of time; Remember *Ezechias* his pride in his treasures provoked God to give them to the spoiler, 2 *King*. 20. 17.

3.

3. Walk in charity toward them that want the good things of the world; Remember as this is the day of thy receiving, so there will be a day of reckoning when thy Lord will say, Give me an account of thy Stewardship; Profession of love to God without this is but hypocrisie, 1 *Joh*. 3. 17. Whoso hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? yea, thy outward performances of publique worship and solemn humiliation by fasting is abomination before the Lord without this labour of love, *Isa*. 58. 6, 7. The Lord requires that thou deal thy bread to the hungry, &c. If God send a change, the remembrance of thy mercifull dealing with the poor will comfort thy heart in adversity; It was *Jobs* comfort in his saddest hour, *Job* 31. 16, 17. &c. *Augustine* saith well, God made the rich man that he might help the poor, and he made the poor man that he might try the rich.

4.

4. In thy abundance moderate thy affections; Let not thy desire, joy and delight dwell on things worldly, *Phil*. 3. 20. Let your conversation be in heaven; The Merchant though he trade in a forreign Countrey for a time, and be never so well entertained there, yet his more frequent thoughts and stronger affections are on his own Countrey and the comforts there: here thou art a sojourner: Amidst all thy transient pleasures here let thy minde and heart be set upon the things that are above, *Col*. 3. 2.

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5. Of thy worldly commodities make a spirituall use; as the skilful Chymist extracts subtil spirits out of the grossest Minerals, so the spiritual man draweth a spiritual use out of things earthly; Out of any sweetnesse he tastes in the creatures his appetite is enlarged toward that full joy and pleasures for ever at the right hand of God; as a profane worldling in a Church-meeting many times hath earthly thoughts, so the spiritual man even in his civill meetings, in the midst of his earthly pleasures is a heavenly-minded man. He looks through

through the creatures to heaven, He can at once look both to the earth and to the third heaven; From earthly objects his heart is raised to things heavenly, and after such thoughts he returns to the use of the creature with great moderation; as a man refreshed already with more excellent delicacies then the creatures can afford.

In the day of adversity carry thy self also in an equal way, 2. In adversity. I know also (saith our Apostle) how to be abased.

1. Be not regardlesse of thy Crosse, *Heb*. 12. 5. It is the Lords visitation, and thou must take notice of him when he visits thee; humble thy self before him, with *Ephraim* bemoan thy self, *Jer*. 31. 18. accept the punishment of thy sin, and justify the Lord in all his dispensations, *Lev*. 26. 41. and seek to God by praier for comfort. *Isa*. 26. 16. They poured out a praier when thy chastening was upon them.

2. Be not faint-hearted; this is another extremity whereunto the dear children of God are subject in time of oppressing troubles; Good *Baruch* fainted in his sighing in a time of adversity and dis-appointment of his hopes, *Jer*. 45. 3. *Jonah* fainted in a time of great perplexity, *Jonah* 2. 7. Prepare cordials against this fainting; As men subject to fainting in the body carry alwaies about with them some preservatives, lay up store of the precious promises with faith to them in thy understanding, and with love to them in thy heart; The taste of this bread of life will keep thee from fainting; Carry Christ and his Crosse in thine heart, and the smell of his Crosse, and the sweet fruits of it will keep thine heart from fainting; If at any time thou faint, then with *Jonah* *Jon*. 2. 7. Remember the Lord and his former kindenesse; He is unchangeable in his love, He loveth to the end, *Joh*. 13. 1. The meditation on former experience, and on the unchangeablenesse of his love is a Restorative to a fainting soul.

3. In thy adversity be patient. *1am*. 1. 4. Let Patience have her perfect work, that ye may be perfect and intire, wanting nothing; It is not perfect in any man in a perfection of degrees, but in the purpose of their will and affection of their hearts; The godly should be willing in all things present or to come to submit to the good will of God; Patience is joyned to

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hope as the Cable to the Anchor, 1 *Thes.* 1.3. *Patience of hope.* As in a stresse of weather, the more the Cable is lengthened there is the lesse agitation of the Ship, so in a time of trouble, the more our patience is encreased the commotion of our spirit is the lesse: It is true, the dear children of God may have their own fits of impatience, as *Moses* at *Meribah*: *Job* had his, *Job* 3. *Jeremiah*, *Jer.* 15. 10. and *Jonah* had a sore fit, *Jon.* 4.8. *It is better for me to die then to live,* His fit groweth worse *vers.* 9. *I do well to be angry even unto death*; Yet his merciful Father takes not *Jonah* away in this fit, but spared him, and gave him grace to out-live this fit by repentance; The children of God recover themselves by repentance, and in an holy indignation revenge themselves upon themselves for their former distemper; So *David* recovered from his fit of impatience rebukes himself, *Psa.* 73.22. *I was as a beast before thee.*

4. *Cast not away thy confidence but walk by faith*; In a time of trouble the *Just* shall live by faith, *Hab.* 2.4. The children of God in times of great and long troubles are subject to fits of unbelief, *Judg.* 6.13. *Gideon* said, *O my Lord, if the Lord be with us why then is all this befallen us?* Did not the Lord bring us up from *Egypt*, but now the Lord hath forsaken us; And *David* *Psa.* 116.11. *I said in my haste All men are lyars,* *Psa.* 31.22. *I said in my haste I am cut off from before thine eyes.* Notwithstanding special promises of God to the contrary, yet he had his own fit of distrustfull fear to be cut off by the hand of *Saul*; Against such fits guard thy heart with submission to his divine wisdom in the training up of his own children, *He* scourgeth every Son whom he receiveth, *Heb.* 12.6. Consider his gracious wisdom ordering thy afflictions for thy soules good, *Heb.* 12.13. *He chastiseth us for our profit, that we may be partakers of his holinesse*: But when thou hast such a fit of unbelief, and canst not beleve that the Lord in love chastiseth thee, but punisheth thee in anger; Remember the daies of old when the Lord heard thy praiers, and thou hadst a sweet return of peace to thy soul; In the experience of this say thou to thy heart as *Sampsons* Mother said to her Husband *Manoah*, *Judg.* 13. 23. *If the Lord were pleased to kill*

kill us, he would not have received a burnt-offering and a meat-offering at our hands. Look into thy own heart, and if thou in a time of great trouble fear to offend him, and desire to obey, thou maist and shouldst rest on him as thy God. *Isa.* 5.10. *Who is amongst you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darknesse and hath no light? let him rest in the Name of the Lord, and stay upon his God.* Though thou see not any appearance of deliverance, yet rest on the power of God, submit to his will and use no unlawful means for thy own delivery; So did the three children *Dan.* 3.17. *Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand: but if not, Be it known unto thee, O King, we will not serve thy Gods.*

The third particular to be considered, is the way how the Apostle attained this contentation of minde in all estates of life; *I have learned* (saith he) and *I am instructed*, in the original it is, *I am instructed in a mystery or secret.*

The mystery and secret of contentment in whatsoever estate, is taught only in the School of *Jesus Christ*; The truth of this Doctrine will appear if we consider 1. how it is not taught, 2. how it is taught.

It is not taught from any principles of corrupt nature, because this being alike in all the children of *Adam* must be uniform in its operations, and so all men should be taught this contentment, but the contrary is seen in many male-contents and murmurers under their present condition in the world: Corrupt nature frets at every thing displeasing to flesh and bloud, until it be healed by the grace of regeneration; But where this secret fretting is, there can be no true contentment.

Neither can it be taught by the moral precept of Natural men: It is true, heathen men, specially the *Stoick Philosophers* have spoken somewhat to this purpose, yet they did not teach men to be content in whatsoever estate; They did commend that horrid sinne of self-murther in the case of discontentment; They compared mans life to a banquet, that he might willingly leave when once he were full, and to a stage-play that he might leave when once he were wearied; And *Se-*

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The mystery of contentment is taught only in the School of Christ.
It is not taught from principles of nature.

Nor by morall precepts of natural men.

nece calls such a death a gate to liberty; This is not to teach contentment in every estate; As they failed fouly in their precepts, so in their practise of contentment; It is true, some heathens appeared content in their sober and course diet of living: *Fabricius* that Noble Romane Senator was content to feed upon his dish of Roots, and he answered to these Legats, who would have corrupted him with vast Sums of gold to betray his own Countrey, that a man who was content to feed on Roots needed not their gold: yet they were not content in every estate; they could not endure disgrace in the world, for their honour was their Idol; *Lucretia* and *Cato* of *Urica* could not bear their disgrace with any contentment, but made away themselves in their violent fits of discontentment: And *August. lib. 1. de Civit. Dei cap. 20.* saith well, That it is but a weak spirit that cannot comport with the want of health in the body, or with the want of the applause of the people.

Next the truth of this Doctrine appeareth, if we consider positively how this mystery of contentment is taught; It is taught in the School of Christ. 1. By the Word of God. 2. By the example of Christ. 3. By the Spirit of Christ.

1. Is taught by the Word of God; It is called *the word of Patience*, because it commands us to be patient, *Rev. 3. 10.* *Because thou hast kept the word of my patience* (saith the Angel of the Covenant to the Church of *Philadelphia*) *I will also keep thee from the hour of Temptation, &c.* It is taught by the word of precept which commandeth us to be godly, and where godliness is, it hath with it contentment, *1 Tim. 6. 6.* *Godliness with contentment is great gain*; That is, godliness which hath alwaies with it contentment is great gain, *1 Tim. 6. 8.* *Having food and raiment let us be therewith content*, *Heb. 13. 5.* *Be content with such things as ye have*; It is taught by the word of threatening, *1 Cor. 10.* *Neither murmur ye as some of them also murmured, and were destroyed of the destroyer*; he threatens them from the fearfull destruction that fell upon murmurers against the Lords dispensation, *Jude ep. 15, 16, 17.* *Behold, the Lord cometh with ten thousand of his Saints, to execute judgement upon all, and to convince all that are ungodly*

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among them of all their ungodly deeds, and of all their hard speeches which ungodly sinners have spoken against him; These are murmurers, complainers; It is taught fully by the word of Promise, *Heb. 13. 5.* *Be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee*; Our Lord in his gracious promises holdeth forth to us the grounds of contentment in our lowest estate.

1. He promiseth provision in time of want, *Psa. 34. 10.* *The young Lions shall lack and suffer hunger, but they that seek the Lord shall not want any good thing*: Hath it not been seen in a time of great scarcity, that many old oppressors who sometimes have been like fierce Lions roaring after their prey on the poor, and like the evening wolves, in the end have been brought into great misery, when they that fear the Lord have been furnished daily with a comfortable supply out of the storehouse of divine Providence; *Elijah* in time of that great famine in *Samaria* was better furnished then the Princes of *Samaria*.

2. The Lord promiseth both protection and provision, so that a man well guarded by the Almighty God needs not eat his bread with quaking but with chearfulnesse, *Isa. 33. 15, 16.* *He that walketh righteously and speaketh uprightly, he shall dwell on high, his place of defence shall be the mountains of rocks, bread shall be given him and his waters shall be sure.* And may not a man be well content that hath Gods Word to assure him of a daily maintenance and protection.

3. The Lord promiseth comfort in troubles, *2 Cor. 7. 6.* *He is a God that comforteth those that are cast down*; *2 Cor. 1. 3.* *The God of all comfort*; Is not this a solid ground of contentment to have such a comforter in our troubles? He is near to us in all our troubles, a present help in trouble, *Psa. 46. 1. 2.* *He is an almighty comforter us in all our troubles*; The God of all comfort who comforteth us in all our tribulations, *2 Cor. 1. 3, 4.* His comfortable presence goeth along with them in all their tribulations, he was with *Joseph* in the pit and in the prison; with *Jacob* in his pursuit by *Esau*, and in his pursuit by *Laban*; with *Moses* in the River, in *Midian*, and

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1. Promise of Provision a ground of contentment in time of want.

2. Promise of Protection a ground of contentment in a time of danger.

3. Promise of Comfort, a ground of contentment in a time of mourning.

in his great troubles and dangers from the peoples murmuring in the wilderness; This word of promise was the ground of Davids comfort and contentment in a world of troubles, *Psa. 119. 50. This is my comfort in my affliction, for thy Word hath quickened me.*

4. Promise of Counsel in time of perplexity.

4. His word of promise to give us counsell in difficulties is a ground of contentment and rest to our hearts in all our perplexities, *Jam. 1. 5. If any man lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him;* The Apostle speaks of wisdom and prudence in a time of trial, which requires we should be wise as Serpents and also simple as Doves; Ye see Pauls prudence in dividing his Persecutors, *Act. 23. 6.* in his discreet Preface to Felix, *Act. 24. 10, 11.* and Agrippa, *Act. 26. 2, 3.* to conciliate attention and favour to his just cause in a time of triall, and also in his discreet compellation to the governour, *Act. 26. 25. I am not mad, Most Noble Festus;* to convince his Judge of the soberness of his spirit in the maintenance of persecuted truth.

5. Promise of Strength a ground of contentment under difficulties and pressures.

5. The Lord in his word promiseth strength to uphold believers under heavy pressures and burthens. *Isaiah 42. 10. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness;* and *1 Cor. 10. 13. He will with the temptation also make a way to escape, that ye may be able to bear it;* Our high Priest is full of compassion, he doth not as the Pharisees who laid on heavy burdens, and would not touch them with one of their fingers; but as God laid a heavy burden on Moses to go and speak to Pharaoh in a matter so displeasing unto him, he did sustain him under the burthen, *Exod. 4. 12. Go, and I will be with thy mouth, and teach thee what thou shalt say.* The Lord laid a heavy burthen upon Jeremiah to go and speak against a rebellious people, but withall he furnished him with strength to bear the burthen, *Jer. 1. 8. Be not afraid of their faces, for I am with thee to deliver thee;* So the Lord laid a heavy burthen on Paul to preach the Word in the City of Corinth wherein abounded all sort of iniquity, *1 Cor. 6. 10.* yet the Lord promiseth him strength to bear the burthen, *Act. 18. 9, 10. Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee;* Is

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not this promise of strength a solid ground of contentment to rest on under our burthens?

6. The promise of a wise and gracious providence ordering all things for good to them that love God is a sure ground of contentment to the children of God in their lowest condition; Though they know not the good of the bitter cup of affliction, yet they shall know it, *Rom. 8. 28. We know that all things work together for good to them that love God, to them who are called according to his purpose.* Josephs prison by Gods good providence was a step to his liberty; There God made his acquaintance with the Butler, who made him known to Pharaoh, that sent for him and preferred him in Egypt; Moses in his Infancy was cast into the River, God orders it for good; He is drawn out of the waters by Pharaohs daughter, nourished by her for her own Son, and well bred in all the wisdom of the Egyptians: and alwaies it is for their spiritual good; The Lord brings sweet to their souls out of that which is bitter to the body; The rod of Ashur is ordered by God for humbling his people of Israel, *Isa. 20. 12.* The furnace of Babylon is ordered of God to be a means for purging his people and making them as choice gold for his Treasure, *Isa. 27. 9. By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sinne;* This should teach the children of God contentment in their greatest afflictions; They know not whether they shall turn to their temporall good, but they may know certainly they shall be ordered and carried on for their spiritual good.

6 The promise of a wise providence ordering all for good is a ground of contentment.

7. Lastly, The gracious promise of a comfortable issue to all our troubles is a ground of contentment; Assurance of a safe harbour to the Seafaring men, of a fruitfull harvest to the Husbandman, and of a triumphal Crown to the Souldier, are grounds of contentment to them in all their labours and difficulties; So the full assurance of hope we have of that port of eternal salvation, of that harvest of full joy, and of that Crown of immortal glory, is, and shall be a ground of contentment in tempestuous times, in our seed time of tears, in our warfare against terrors within and fightings without; Faithfull is he who hath promised, *Psal. 34. 19. Many are the afflictions*

7. Promise of a comfortable issue a ground of contentment.

afflictions of the righteous, but the Lord delivereth him out of them all. *Joh. 16.20.* Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoyce; and ye shall be sorrowfull, but your sorrow shall be turned into joy; As in the time of affliction thou findest this true in thy experience which thy Lord foretold; so it is ground contentment in such a time that thy Lord hath foretold also of a comfortable issue; The sick Patient in the time of his pain while the medicine is a working, being forewarned of it by the Physitian, hath some contentment and comfort in the hope of the good of it in his after health foretold him also by his Physitian; So thou maist be assured as thou findest the experience of sorrow by thy Lord, so thou shalt also finde the experience of joy; for the same faithful Lord hath foretold both.

2. We learn contentment and submission of spirit from our Lord *Jesus Christ* who in his lowest condition rested content with his Fathers will, *Samaria* refused to entertain him; *James* and *John* was highly discontent, and breathed nothing but fire against *Samaria*, yet our meek Lord rebuked them and said. *Ye know not what manner of spirit ye are of, Luke 9.53, 54, 55.* In thy bodily wants learn contentment from him; when he was hungry and none ministred unto him; The devil tempted him to discontent and murmuring, *Mat. 4.3.* If thou be the Son of God, command that these stones be made bread; Our Lord answered, *It is written, man should not live by bread alone, but by every word that proceedeth out of the mouth of God;* He that at first by his powerful word gave life to the creature, can, if it so please him, by that word preserve life; When such means fail, yet learn from thy Lord to submit to the will of God, and to trust in his power that is not limited to ordinary means; In his thirst they gave him gall; whereas others at their death got wine to make them forget their pain, yet he was content, he did not complain of them to God, but in great calmnesse of spirit and eminency of love praied to the Father for them, *Father, forgive them, for they know not what they are doing;* He renders wine for their gall; yea, though all thy life time thou shouldst live in poverty, yet look to Christ and be content, for he was poor in his birth,

birth, poor in his life, and at his death he was stript of his garments.

2. When thou sufferest in thy Name, learn contentment from his example, *1 Pet. 2.21.* Christ also suffered for us, leaving us an example that we should follow his steps, who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously; When in speaking the truth thou art contradicted by proud and contentious men, who call thee ignorant, or a liar, be patient, and look to thy Lord who was the way, the verity, and the life; yet was a sign of contradiction, *Luk. 2.34.* And when thy heart begins through discontent at the hard speeches of the world against thee to faint within thee, then consider thy Lord that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mindes, *Heb. 12.3.* When thou art traduced by malicious detractors, be patient and content; look to thy Lord who was without all spot and blame, and yet was traduced, as a man gluttonous and a wine-bibber, a friend of Publicans and sinners, *Mat. 11.19.* a deceiver of the people, *Joh. 7.12.* *Mat. 27.63* and a complier with that arch-malignant spirit, *Mat. 12.24.* The Servant should be content when he is no worse, yea, not so evil entreated as his Lord and Master; when thou art affronted and mocked to thy face by insolent enemies insulting on thy misery, be content and look to thy Lord who was as a sheep dumb before her shearer, he was affronted with a Scepter of reed put into his hand, with a tormenting crown of thorns on his head; they mocked him by bowing the knee, wagging the head; and upbraided him with cruell mockings, *Luk. 23.5.* when thou sufferest injury in thy person at the hands of cruell and insolent men, yet be content and submit to the will of God, who takes off the collar of restraint from their tongues and hands; Look to thy Lord blinde-folded, spitted on, buffeted, scourged, and crucified between two thieves; *If they do these things in a green tree, what shall be done in the dry? Luk. 23.31.*

3. We learn this lesson of contentment by the Spirit of Christ, who teacheth us by enlightening the understanding

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3. By the Spirit of Christ;

1. Inlightning.

with faith to perceive and discern the unsearchable riches of Christ; Then as this sight makes the beleever have low thoughts of the best things in this present world, and to count them but *losse and dung* in comparison of the excellent knowledge of *Jesus Christ*, Phil. 3.8. So it makes him rest content in all his sufferings, and to think them *light* in comparison of that glory *hid with Christ in God*, which will be revealed to us at the second coming of *Jesus Christ*, Rom. 8.18. *I reckon (saith the Apostle) that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

2. By sealing.

2. The Spirit of Christ worketh this contentment in us by *Ob signation and Sealing us after we have beleaved*; Eph. 1. 13, 24. *In whom also after ye have beleaved, ye were sealed with that holy Spirit of promise, which is the earnest of our Inheritance until the redemption of the purchased possession, unto the praise of his glory*; The Spirit seals to the beleever two great privileges.

1. His *Adoption*, Rom. 8.16. *The Spirit beareth witness to our spirits that we are the children of God.*

2. The other is our *right in Christ* to the heavenly inheritance and our future possession; the assurance of our adoption makes us content to drink of the cup of affliction given to us by our heavenly Father, and in a like, though no waies equal frame of a submisive spirit, we say as our Lord the beloved Son of the Father said both for satisfaction in our behalf, and for an example of submission to us, *Joh. 18. 11. Shall I not drink of the cup which my Father hath given me to drink?* The assurance of our Inheritance makes us content in this time of our minority to be under the rod; some earnest penny in hand of a great bargain covenanted by a faithful party, makes men content with a small portion for a time in the sure expectation of perfecting the full bargain; So the assurance the children of God have by the Spirit of Christ of their full redemption and deliverance from all their troubles, maketh them in all their troubles, *to rejoyce in hope of the glory of God*, Rom. 5.3.

3. By comforting.

3. The Spirit worketh this contentment in the children of God

God by comforting them and giving them some first-fruits of eternal life, Rom. 8.23. Such are, the sense of Gods love shed abroad in our hearts by the Spirit, Rom. 5.5. *Peace in the conscience and the joy of the holy Ghost*: 1 Thes. 1.6. *Having received the Word in much affliction with joy in the holy Ghost*: These are like the sweet refreshing *Grapes in the Land of Canaan*, whereof *Joshua* and *Caleb* brought some clusters to make the people content with present troubles in the wilderness, and to encourage them to go to the place of their rest where every thing grew in great plenty for their full refreshment and satisfaction; The sense of Gods love makes the childe of God content in his lowest estate; *Mephibosheth* the Son of *Jonathan* was unjustly slandered by *Zibab*, and rashly divested of all his goods by *David*; yet was he so affected with joy for the Kings safe return to dwell in his own house, that he could in calmnesse of spirit dispense with his own private losses, 2 Sam. 19.30. *Mephibosheth said unto the King, Yea, let Zibab take all, forasmuch as my Lord the King is come again in peace into his own house*; So a Beleever is content to suffer contumelies and injuries at all hands, when the Lord dwells in his soul and gives him peace; the sweetnesse of his love expels the bitterness and gall of our afflictions; It is as wine to the heavy heart, *Pro. 31.7. He forgets his poverty, and remembers his misery no more*; *David* was so affected with the sense of Gods goodnesse in giving him peace and rest from his enemies, that he was content to forgive private injuries, 2 Sam. 19.22. *Shall there any man be put to death this day in Israel, for do not I know that I am King this day of Israel?* So the sense of peace with God in *Jesus Christ* the peace-maker, makes the children of God content and obedient to the will of God, Eph. 4.32. *Forgiving one another, even as God for Christs sake hath forgiven you.*

4. The Spirit worketh our hearts to contentment by *strengthening us to bear the burthen of affliction*; It is the Apostles prayer to God for the *Ephesians*, Eph. 3.16. *That God would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man*; and here it is said, *I am able through Christ strengthening me to do all things*;

whereof

4. By strengthening.

whereof in the strength of his grace we shall speak hereafter.

Use 1.

Seek not contentment in earthly things.

This Doctrine serveth for Admonition, *In the day of thy prosperity, neither seek nor place thy contentment in things worldly*: Contentment is not learned in the school of the creature; the most pleasant roses have their own pricks: Riches are accompanied with thorny cares: Royal Crowns are tinned with fears and jealousies: Pleasures are deceitfull, and have an hook under the bait; when thy conscience awakes with terrour for unjust purchase of them; or though the purchases be lawfull, yet if thine heart smite thee for ingratitude to God in the possession of them, for abusing of them to pride, riot and excesse, and for not using of them to the relief of the poor; thou shalt have no contentment in them, but the possession of them in unrighteousness or ingratitude, and the misemploying or not employing of them to a good use, will augment thy discontentment, and in a sad experience thou wilt be forced to say, *they are comforters of no value*: When *Belshazzars* conscience was awaked with the sight of the hand writing on the wall; all his plenty of wine, and other cordials of that kind, all his magnificence, and the smooth speeches of his Queen and Princes could neither quiet his spirit, nor fasten his joynts: In thy adversity and troubled estate, seek not contentment or ease to thy spirit from worldly divertisements; these are but as *Dauids* playing on the Harp to *Saul* at the time of his great distemper, *1 Sam. 16. 33*. But the evil spirit returned again: Such poor means may for a time divert thy thoughts, but cure not the disease and distemper of thy unquiet spirit; they are as a cup of cold water to an *hydropick* man, which refresheth him for a moment, but encreaseth his thirst and pain.

Use 2.

Go to the School of Christ to learn contentment.

2. It serveth for a ground of Exhortation, to stir us up to go to the school of *Iesus Christ*, that in all our troubles we may learn this necessary and profitable lesson of solid contentment: Some enclining to a Consumption are easily induced to the study of Medicine to prevent the symptoms of that distemper: discontentment is a fretting consumption of the spirit, and it is hereditary to us from our first parents, in whose

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aggregate sinne (to speak so) discontentment with their present condition was an ingredient.

1. This inward contentment *makes us pleasing to God* who is highly displeased with male-contents at his Providence; *Nehemiah* was sore afraid when the King perceived him sad, Because he knew Kings are jealous of discontented persons, *Neh. 2. 2*. much more is the King of Kings displeased with them who fret at his dispensations, who in the right of his supream dominion may do what he pleaseth, and as a righteous Judge is ever holy and righteous in all his proceedings towards the children of men.

2. It will make thee *social and pleasing to all men* with whom thou hast thy conversation in the world, thou canst condole with them in their adversity and rejoyce with them in their prosperity, but the discontented spirit is fullen and surly either when evil befalls himself or good to his neighbour.

3. This inward contentment *is to thee an earnest of that absolute contentment in heaven*, and on the contrary fretting discontentment, unlesse it be broken off by repentance, is no other but the beginning of the worm that dieth not.

As ye have shewn us how that profitable lesson of contentment is taught, shew us also some helps for furthering us in the practise of it.

Helps to the practise of Contentment.

1. *Break off thy sins by repentance, and be reconciled to God*; An out-law pursued from place to place eats his bread with much quaking and fear; So a soul pursued by God in wrath cannot have any content in the things he enjoys in the time of his life, and hath lesse contentment in things worldly at the hour of death; As a condemned person hath no contentment in the best entertainment given to him a little before the time of publick execution of the sentence; whereas a man reconciled and absolved is well content with any morsell; So a wicked impenitent person at his death hath no contentment with all his worldly advantages; But if thou be reconciled to God, thy contentment in thy prosperity is multiplied, for then thou lookest upon the good things of this world as pledges of better things; and this super-addition to them of a new relation multiplies thy contentment; and at death thy

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contentment is encreased, as that of a Pilgrim at the border of his own Countrey, and Seafaring man at the entrance of the harbour.

2. Receive *Christ to dwell in thy heart by faith*, and then nothing can come amisse that comes with Christ; we make strangers welcome to our house, who come along with a dear Friend; No affliction is so strange but it will be made welcome with Christ; Not only are beleivers content with it, but glory in it; As couragious Souldiers to be employed in hard service; So did the Apostles when they were ignominiously beaten, *Act. 6. 41. Paul and Silas did sing in the dungeon, Act. 16. 14. it was Pauls gloriation, Gal. 6. 17. that he bare in his body the marks of the Lord Jesus*; he esteemed them marks of favour and honour put upon him by his Lord; he gloried in them as a valiant Souldier in the cicatrice of his wounds; Our Lord brings with him peace to the soul where he dwells; *Peace with God, Rom. 5. 1.* and peace to the conscience which is the *Eccho* and resound of our peace made in heaven with God; This peace is the health of the soul, and as a man in bodily health can well comport with course diet for a time; whereas a sickly man frets and cankers at better entertainment; So a man that hath peace with God and with his own conscience, can comport with the bread of adversity and water of affliction; But the man that hath not this peace hath a fretting of spirit in the midst of his plenty; while there is laughter in his mouth there is much sorrow in his heart.

3. Labour to be holy in all manner of conversation, for holiness hath the promises of this life and that which is to come, *1 Tim. 4. 8.* The precious promises of God are the common places out of which faith draweth several arguments of contentment for all our several wants bodily or spiritual; Out of the bounty of providence the godly man gets supply for his outward condition, and out of the Fulnesse of Christ he receives for his inward man grace for grace.

4. Lastly, Moderate thy desires after things worldly; Impatient desires to have, breed much discontentment for disappointment, and immoderate desires still to enjoy what we once

once have, breeds us much discontentment at our losses; *Rachels* impotent desires of posterity, bred her so much discontent with the want of children: Therefore the Apostle exhorts, *Heb. 13. 5. Let your conversation be without covetousnesse, and be content with such things as ye have*; Covetousnesse is like *Hagar*, there is no peace in the house to *Sarah* till she be cast out, so there is no quietnesse nor contentment to our spirits until covetousnesse be mortified; Moderate therefore your desires after the things of this world, and the greater shall be your contentment both in your abundance and in your wants; Covet the best things even the Kingdom of God and his righteousness, and things worldly shall be added to you; Ye cannot exceed here in your desires after things heavenly, but your enjoyment in heaven will exceed all your desires, for it cannot enter into the heart to conceive what God hath prepared for them that love him; *To this God, Father, Sonne, and holy Ghost, be all praise, honour and glory now and for ever, Amen.*

Now followeth the fourth and last particular to be considered in the words, to wit, the sole and only author of all his ability and strength for doing and suffering the good will of God: *I can do all things (saith he) through Christ which strengtheneth me.* Before I raise the Doctrine, the words would be cleared:

1. What is meant by this strength.
2. Next, Wherefore it is called the strength of Christ. And
3. How it is said he can do all things through Christ which strengtheneth him.

First, By strength is not meant *that infinite power, wherein Christ is equal with the Father*; that mighty power by which in a soveraign and authoritative way he wrought miracles. *Luk. 9. 73. They were all amazed at the mighty power of God*; by which he subdued all things, and will raise the dead. *Phi. 3. 21, Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things.* This strength is essential to the Sonne of God, and incommunicable to the creatures; the mighty one of *Israel* puts forth this strength toward the defence and protection

The fourth particular.

1. What is meant by strength.

rection of his own children in time of danger, but puts it not in them; as a strong man will use his strength for the defence of them that are weak, but puts not his strength within them: But by strength is here meant *an ability created and infused into the heart of a beleever, whereby he is enabled in such perfection, as is accepted of God in Christ, for doing and suffering the will of God*: It is a strength from Christ in them, as the Original imports, *ἐνδυναμίσθη*; it is a strength in the innerman, but from his Spirit. *Eph. 3.16. strengthened with might by his Spirit.*

2. Why it is called the strength of

Secondly, It is called the strength of Christ: 1. *Because Christ hath procured this strength to us by his merit and intercession. Joh. 14.16. I will pray the Father, and he shall give you another comforter, that he may abide with you for ever*: Our Lords departing out of the world by the death of the Crosse, was the cause procuring to us the comfort and strength of of the Spirit. *Joh. 16.17. If I go not away the comforter will not come unto you: but if I depart I will send him unto you.* 2. *Because Christ is the efficient cause, and worker of this strength in us. 1 Tim. 1.12. I thank Christ Jesus our Lord who hath enabled me*; it is the same word which is used here; 2 *Tim. 2.1. Be strong in the grace that is in Christ Jesus, or by Christ Jesus*, as the Preposition is frequently used; as *Mat. 5.34. it is rendred by the Heaven. Matth. 23.20, 21, 22.* where it is five times so used. *Rom. 12.21. Overcome evil by good*: so *ἐν Χριστῷ* is the same with *διὰ Χριστοῦ*, by Christ, who by the efficiency of his Spirit applieth to us the strength of grace procured by the merit of his death.

3. How a man by the strength of Christ is able to do all things.

Thirdly, As to the third thing to be cleared, How a man is able through the strength of Christ to do all things, those of the *Romane Church* understand it thus; That a renewed man by the grace and strength he receives from Christ, is able to keep the whole Law perfectly and absolutely in all points and degrees of legal perfection: to this purpose is that peremptory assertion of the *Council of Trent. Sess. 6. Can. 18.* But the Scripture tells us, it was Gods purpose to save man, not by his own inherent righteousness though wrought in him by Christ, but by the righteousness of a Mediator. 2 *Cor.*

5.31.

5.31. *He hath made him to be sinne for us who knew no sinne, that we might be made the righteousness of God in him*: If it were possible for a renewed man to keep the Law, then might he be justified and saved by the Law; but no man is justified by the Law. *Acts 13.38. Be it known unto you, that thorow this man is preached unto you forgiveness of sinnes, and by him all that beleeve are justified from all things from which ye could not be justified by the Law of Moses. Gal. 2.21. If righteousness be by the Law, then Christ hath died in vain.* But in a sound sense the words may be taken three ways.

1. *By way of restriction to the particulars spoken of ver. 11, 12. I can do all these things, to wit, I can abound, I can be abased, &c. and yet be content.* Thus the generall (*all things*) is restrained. 1 *Cor. 9.22. I am made all things to all men*, which must be restrained to the particulars spoken of, to wit, his provident condescension to all things indifferent to men of divers conditions.

2. They may be understood *By way of reduplication*; all the good things I am able to do, I can do them by Christ who strengtheneth me. The like phrase we have, *Joh. 1.9. Christ enlightneth every man that cometh into the world*; that is, every one that is enlightned, is enlightned by him; for there be many that never were enlightned with that speciall illumination of faith: So it is said, 1 *Tim. 4.10. God is the Saviour of all men, specially of those that beleeve*, that is, all men who are saved and preserved, either by a generall providence from temporall misery, or beleevers that are saved in a speciall manner by a Mediator from eternall misery, they are all saved by God; and in another sense it cannot be understood: for many are not preserved from bodily and temporall evils, and farre more are not saved and preserved from eternall misery; for the speciall salvation is only of beleevers, and all men have not faith, 2 *Thes. 3.2.*

3. A man renewed is able to do all things in a righteousness and perfection Evangelical; so far forth as God pardons his sinnes, accepts in Christ his weak endeavours, and covers the imperfections of his best performances with the perfect righteousness of Christ; and so he walks answerable to the Go-

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spel that requires truth and sincerity in our obedience, he is able through grace to walk without offence in his outward conversation; in his purpose of heart he is *willing to live honestly*, Heb. 13. 18. and endeavours to keep a conscience void of offence toward God and man, Acts 24. 16. But to do all things in a legal perfection he cannot, because such a perfection is only to be sought in Christ the mediator, who was made of God unto us righteousness in the Covenant of Grace.

Doct.
A beleevers
strength is
from the Lord
Jesus.

The strength of a beleever, both for doing and suffering the good will of God, is from the Lord Jesus. Phil. 1. 29. *Unto you it is given in the behalf of Christ, not only to beleeve in him, but also to suffer for his sake.* Our strength also for doing is from the Lord Jesus, Joh. 15. 4. *As the branch cannot bear fruit of it self, except it abide in the vine, no more can ye, except ye abide in me:* Without sap from the root the branch cannot bring forth fruit, so without influence of strength from Christ we cannot bring forth the fruits of holiness and righteousness. Joh. 15. 5. *He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing:* Our Lord speaks to men renewed, his holy Apostles, that without him they have no ability or strength to do any thing: Phil. 1. 11. *Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.* Our fruits and works of righteousness are wrought by us through the Spirit and strength of Christ, and are accepted of God through the merit of Christ, in whom alone, both our persons, Eph. 1. 6. and services are accepted, 1 Pet. 2. 5.

As the strength of a beleever for doing is from Christ, so also for suffering and for bearing every burden God in his good providence layes on him; Our strength to stand out against the violence of temptations from within us, is all from Christ. 2 Cor. 12. 9. The Lord said unto me (saith Paul in the day of temptation) *My grace is sufficient for thee, for my strength is made perfect in weakness;* as the strength of the foundation is made manifest by supporting all the stones built upon it; so the strength of Christ is declared to be a perfect strength in upholding all the living stones built upon him; though the tempestuous windes of temptation may shake

shake them, yet are they supported by the strength of that precious corner stone laid in Zion, the Lord Jesus Christ: So our strength to stand out against the assaults of temptations from without, is all from Jesus Christ. 2 Tim. 4. 16. 17. *At my first answer no man stood with me, but all men forsook me: notwithstanding the Lord stood with me and strengthened me:* Here was a sore triall; Paul is brought before Nero or his Officers, fierce and cruell persecutors of the Christian faith, like Lyons roaring after their prey, yet that which grieved him most was this, all men forsook him: this opened the mouths of persecutors, to reproach him with a singularity of pride and wilfulness, that would stand to his own opinion when all men were ashamed of that way; It wounded his zealous spirit, to see the Sonne of God and the Gospel disgraced by their fearfull defection at the time they should chiefly have given a countenance and testimony to the truth: he was not a little grieved to see the levity of fair professors: at first when he came to Rome, they flockt out to him as farre as *Appii forum*, Acts 27. 15. but in a day of trial they all forsook him; notwithstanding the Lord who will not fail nor forsake, stood with him and strengthened him to stand out against this sore triall; when no man did own him nor his cause, yet God did own both; Not only are the children of God strengthened through Christ to bear afflictions, but to overcome in all their sufferings, Rom. 8. 35, 36, 37. *We are accounted as sheep for the slaughter; Nay, In all these we are more then conquerors through him that loved us;* Faith in Christ made them strong and courageous, and not to succumb to the temptation for fear of death; by constant suffering to the death they were more then conquerors; Sometimes by their sufferings they have even conquered the hearts of Persecutors to the love of the truth; Pauls sufferings were active on the hearts of some of Caesars household, Phil. 1. 13. *Tertullian* Tertullian In his Apologetick for the Christians saith, that the more exquisite and cruell the torments were against Christians, in regard of their courage and constancy, it proves the greater allurements to beholders for embracing the Christian faith; yea, though they have not conquered the hearts of their enemies, yet

yet they overcame their consciences by the force of truth and strength in suffering, and rendred them self-condemned.

Reasons.

The truth of this Doctrine doth also appear from these Reasons.

1. From the mysticall Union between Christ and Beleevers; As the members of his body have influence of life from him their head in the beginning of Sanctification; So in the course of it they have influence of strength and vigour for doing duties; as the ointment was first poured on Aarons head, and from thence ran down to the skirts of his garments; So together with the other graces of the Spirit the gift of strength was in a large measure given to Christ the head of his Church, and *Of his Fulnesse we receive grace for grace*; Of him we get not only the life of grace, together with a renewed power and strength for doing, but also we receive strength in doing; Not only he giveth an ability for walking in his wayes, but strengthens us in the act it self of obeying his will. *Ezek. 11. 19, 20. I will put a new spirit within you, and I will give them an heart of flesh, that they may walk in my statutes*: Not only in the Covenant of grace is promised ability and power to do, but also actual strength in doing and exercising that power. *Ezek. 36. 27. I will put my spirit within you, and cause you to walk in my statutes*: for doing acts of moral fortitude and valour, there is not only required courage of spirit and resolution to stand against difficulties and peril, but also actual courage and strength in the encountering with the same; without this men of courageous spirits succumb in conflicts. *Psal. 76. 5. The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands*: much more in our wrastlings not only against flesh and blood, but against principalities, against powers, against the rulers of the darknesse of this world, against spiritual wickednesse in high places, *Ephes. 6. 12.* is required both Christian ability and courage of spirit, and also actual strength from Christ our head, that we may in the evil day stand firm in the faith: This strength is derived to all the members of his *mystical body* from Christ their head by his Spirit; the union is by the spirit which is the bond proceeding

ceeding from Christ toward us, and worketh faith, whereby his members are united to him. *1 Cor. 6. 19. He that is joyned to the Lord is one spirit*: In like manner our Communion with Christ and his strength is by the Spirit, who communicates strength to us. *Ephes. 3. 16. Strengthened with might by his Spirit in the inner man.*

2. The truth of this doctrine is evident from *Christs inhabitation in beleevers by his spirit. Joh. 6. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*: The Spirit of Christ dwelleth in the beleevers heart, as his sanctuary wherein he is worshipped and found; and the beleever dwelleth in him as his souls delight and rest: now it is certain that the Spirit of Christ will defend and protect the soul where he dwelleth, that though the beleever be oft times molested with temptations, yet is he many times preserved from the bondage and power of the temptation. The *Angels* that lodged with *Lot*, *Gen. 19.* defended him against the violence of those vile men of *Sodom*; so it is the *Angel of the Covenant, Jesus Christ*, who defends by his strength the beleever, against the sore and violent temptations from his own corruption and the world; It is the Spirit of Christ that strengthens beleevers to stand firm in the love and profession of the truth against crafty or violent seducers. *1 Joh. 4. 4. Ye are of God little children, and have overcome them, because greater (that is mightier) is he that is in you, then he that is in the world.*

3. It is evident from that *interest and propriety Christ hath to beleevers*, as his redeemed ones, purchased by the price of his blood; he will by his strength defend his own subjects: It is the honour of a mighty King and Lord, to help and defend his subjects from their enemies; thus God is glorified in his power and strength, when he upholds his weak and afflicted servants in a day of trial. *Isa. 25. 3, 4. Therefore shall the strong people glorifie thee, the City of the terrible nations shall fear thee, for thou hast been a strength to the poor, a strength to the needy in his distresse, when the blast of the terrible ones is as a storm against the wall*: the skilfullnesse of the builder, and

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the strength of the wall is best seen, when the house stands firm against a great storm; so the glory of the Lord in strengthening his weak children, is most conspicuous in a tempestuous time: From this ground of right and property, the Lord encourageth his people against fears and troubles. Isa. 41. 14. *Fear not thou worm Jacob, and ye men of Israel, I will help thee saith the Lord and thy redeemer the holy one of Israel.* Isa. 43. 1. *Fear not O Israel, for I have redeemed thee, I have called thee by thy name, thou art mine:* upon this ground it is that beleevers run to God in time of trouble for comfort and strength. Psal. 119. 94. *I am thine, save me:* Dan. 9. 18. *Behold our desolations, and the City that is called by thy name.*

Lastly, It is evident from our interest also in Christ; the beleever is espoused to him as an husband, 2 Cor. 11. 2. As the wife hath interest and communion in her husbands goods, so have we in the gifts of our Lord and husband Jesus Christ; he is made of God unto us, wisdom and righteousness, and sanctification and redemption: Elkanah a kind husband, comforted and encouraged Hannah in the day of her great trouble and reproach, 1 Sam. 1. 8. so the Lord Jesus comforteth and encourageth beleevers in a time of trouble. David by power and strength rescued his wives that were carried away by his enemies, 1 Sam. 30. 18. So our Lord and husband recovereth beleevers out of the snare of temptation, by renewing in them the acts of repentance, and strengthening them to break asunder the cords of iniquity; thus he recovered Peter with a look of power piercing into his heart; he rescueth also his oppressed servants out of the hands of oppressors: Isa. 54. 4, 5. *Fear not for thou shalt not be ashamed, for thy maker is thine husband; the Lord of hosts is his Name.*

Qu. It is true, the Spirit of Christ is the worker of our strength, both for doing and also in doing; but by what means doth the Spirit strengthen us to withstand outward and inward temptations?

Ans. 1. By strengthening our faith in the Promises; the stronger our faith is, we have the more strength and courage

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Means by
which the
Spirit streng-
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to stand against temptations: It was a great trial for Abraham to forsake his own Countrey and kinsfolks, and to go he knew not whither; yet being strong in the faith, he overcame the temptations of many difficulties and discouragements: faith to the promise of a better inheritance strengthened his heart against all difficulties. Heb. 11. 8. The offering up of his sonne Isaac was a great trial; many temptations had he from flesh and blood to the contrary, yet his faith to the promise strengthened him against them; for he beleeved that God was able to raise up his sonne Isaac from the dead, Heb. 11. 17, 19. As in the natural body strength is conveyed from the head to the several members by the nerves, so strength is derived from Christ our head to all his members by faith.

2. The Lord strengthens us against temptations, by putting his fear in our hearts: It is said 2 Chron. 23. 19. *Jehoiadab set porters at the gates of the house of the Lord, that none who was unclean should enter;* so the fear of God is a strong porter to hold out temptations from forcing our will: It restrains from secret sinnes; *How can I do this* (said Joseph) *and sinne against God?* from wronging our neighbour though no creature should know it. Lev. 19. 14. *Thou shalt not curse the deaf, nor put a stumbling block before the blinde, but shalt fear thy God:* It strengthens to resist temptations, though no creature would or durst controll us; Nehemiah was a governour of great power and authority, and might without controlment have been chargeable to the people, as the former governours had been, but so did not he, because of the fear of God, Neh. 5. 15. Ob. But fear weakens the heart, and how can the heart be strengthened by it? Ans. It is true, a faithlesse fear weakens the heart in an hour of temptation, so that it yeelds; Pilat's fear to displease Caesar, made him a weak Judge in yeelding to the importunate cries of a misled multitude, and for fear of man to condemn the innocent Sonne of God; but the godly and awfull fear of God, strengthens the spirit of a man that he stands out against the temptation of humane and worldly fear. Exod. 1. 17. *The midwives feared*

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feared God, and did not as the King of Egypt commanded them.

3. The Lord strengthens us by the sense of his love in our hearts, and by our love to himself. 2 Tim. 1. 7. God hath not given us the spirit of fear, but the spirit of power, of love and of a sound mind. The spirit of power and of love stablisheth the heart against temptations: The sense of the love of Christ in carrying our sorrows on the Crosse, is a cordial to strengthen our hearts against the bitterness of the cup of affliction. Shall not we taste of the cup whereof our Lord drank the drugg to the bottom? the sense of his love in suffering for us, strengthens our hearts cheerfully to suffer what is his good will; the Lord strengthens us against temptations and difficulties, by kindling in our hearts love to himself; Jacob's love to Rachel strengthened and encouraged him against the heat of the day and cold of the night; so our love to Christ will strengthen us against all temptations and discouragements; his love covereth the multitude of our infirmities, and therefore many waters should not quench our love to him.

4. The Lord strengthens the members of his mystical body, by a lively hope and assurance of victory in and over all temptations and enemies. Gen. 3. 15. The seed of the woman shall bruise the head of the Serpent; as our Lord did this in his own person, so by his Spirit he doth it in his members. Rom. 16. 20. The God of peace shall bruise Satan under your feet shortly: Assured hope of victory is a powerfull mean to strengthen the heart in the day of conflict; hope is the Anchor that stablisheth our hearts amidst all the waves of afflictions, against outward temptations in the world from cruel oppressors. Jer. 31. 16, 17. Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemies, and there is hope in thine end saith the Lord, that thy children shall come again to their own border: hope strengthens the heart in time of fainting under present great troubles. 2 Cor. 4. 17, 18. and it strengthens the heart

heart against the inward disquietnesse of spirit. Psal. 43. 5. Why art thou disquieted within me, O my soul; hope in God, for I shall yet praise him.

This Doctrine serveth for Admonition to the children of God, Seeing all our strength for doing and suffering cometh from Jesus Christ our head; Go never to any commanded duty or against any temptation in the confidence of thy own strength; It is not enough thou hast an ability given thee of God for acting, but thou must also have actual strength in the acting: Though the seeds of grace be sown in the heart at our regeneration, yet the fruits are not brought forth for Gods glory and our comfort, until the Lord blow upon the seed-bed planted by his own hand, Cant. 4. 16. Blow upon my Garden (saith the Spouse) that the Spices thereof may flow out; Let my Beloved come into his garden and eat of his pleasant fruits; as fire under the ashes giveth out no light until it be blown upon; so grace received doth not exert it self in any gracious act except the Lord blow on it; In all thy encounters with temptations do as David did in his going out against Goliath, 1 Sam. 17. 45. I come against thee in the Name of the Lord; It was Peters fault that he was confident in his own strength, that though all men shall be offended because of thee, yet will I never be offended, said he, Mat. 26. 33. but in the hour of temptation his own strength failed him, Mat. 26. 74.

Obj. What maketh the strength of Gods children to abate in the hour of temptation, that at one time they resist great temptations, and at another time they succumb to lesser temptations; Peter at the voice of a silly Deniall denieth his Lord, but at another time before the Council of Priests and Rulers confesseth him, notwithstanding all their threatenings. Act. 4.

Ans. There be three Causes specially of this abatement.

1. A too deep sense of the evil feared in the creature, or a vehement desire of the apparent good in the creature; Excesse

Y y 3

Use 1. Depend not on thine own strength in the performance of any duty.

Three causes why the children of God succumb in one temptation and stand in another.

I.

of fear benums and oppresseth the spirits of men that it is not active to withstand the temptation, but becomes dull and passive to close with the temptation; *Abrahams* fear weakened his strength of spirit, and made him dissemble twice in the court of *Egypt* and *Gerar*; *Dauids* fear weakened his courage, and made him dissemble and counterfeit himself mad before *Achish* King of *Gath*, 1 Sam. 23. 13. And the vehement desire of good in the creature doth so exhaust the spirit that it becomes weak to resist the temptations, *Rachels* vehement desire after posterity exposed her to the temptations of discontentment with her own husband, and of envy at her sisters condition.

2. *Vain confidence of our own wit, and dexterity to use and manage grace received, provokes God to suspend his assisting grace, and the supply of his Spirit for strengthening us in the act,* as is evident in *Peters* weaknesse and yeelding to the temptation in the denial of his Lord.

3. *Neglect of the means makes our strength to abate*; *Praier* is a speciall means whereby we implore strength from God in an hour of temptation, *Mat.* 26. 41. *Watch and pray that ye enter not into temptation*; When *Moses* held up his hands, *Israel* prevailed, and when he let down his hands *Amalek* prevailed, *Exo.* 17. 11. So when we become negligent of praier, our corruption prevails, and we succumb to the temptation; Neglect of praier is the obstructing of our intelligence and correspondence with heaven from whence only cometh our help in the hour of temptation; For our adversary the devil takes the opportunity to assail us when he perceives there is no intercourse between us and the *Captain of our salvation*, by praier from us, and by supply of the spirit from him; Neglect of hearing and reading the Word makes our strength to abate; The Word is the *Sword of the Spirit*, *Eph.* 6. and the man who hath no care to hide Gods Word in his heart is like a naked Souldier without his weapons exposed to the fury and violence of every temptation; The Word of God is both the seed of the new life, and the milk, whereby it is entertained, 1 Pet. 2. 1, 2. when the children

dren of God become negligent of hearing and reading the Word of God, they fall into a consumption of their spiritual vigour and strength, like young children growing weak, and pining away by their abstinence from the breast.

It serveth for a ground of Exhortation; Seeing all our strength lieth in our head the Lord Jesus, *Let us be stirred up to go to him for renewed strength in new duties and in new temptations, and that upon these motives.*

1. Because it is not in mans power to direct his steps in his bodily motion, *Jer.* 10. 23. *farre lesse in his spiritual course toward heaven*, which requires a more speciall help, and therefore with the Apostle 2 *Thes.* 2. 17. we should pray that the Lord would stablish us in every good word and work.

2. *There is a necessity of a new supply of strength for every new act*, because our understandings wax dimme, and therefore have need of a new touch of that eye-salve spoken of, *Rev.* 3. 17. as prospective glasses are wiped, whenever of new we make use of them; So when ever we go to hear or reade the Word we have great need that the dimnesse cast up by our foul affections may be wiped away; and to pray with *David*, *Psa.* 119. 27. *Make me to understand the way of thy precepts*: Our will and affections though sometime in former duties they be bended and fixed, yet like the paces of a clock in a short time they runne out, and therefore in new duties we have need of renewed strength to get our stragling affections retired, bended upward and set on God and our duty.

Obj. What means shall we use for attaining strength in an hour of temptation.

Ans. 1. *Be humble under the sense of thy own weaknesse*, for God giveth this grace of strength to the humble; when a man is proud of his own strength the Lord in justice deserts him, and then both himself and others sees how weak the bottom is whereon he stands.

2. *Be*

Use 2.
Go to Christ
for strength in
new duties and
new temptations.

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new strength.

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2. Be not so much affected with the sense either of temptation or of thy own weaknesse, as with faith into the strength of Christ; By faith we draw strength from Christ; Faith in the Invisible God did strengthen Moses to overcome his temptation from present and visible fears, *Hebr. 11. 27.* Faith in Christ and hope of the rich recompence of reward strengthened Moses to bear the reproach of Christ, *Heb. 11. 26.*

3. Praier is a speciall means to obtain strength from God; *Psa. 138. 3.* In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul; the Lord gave unto him a return of his praier by putting strength and courage in his soul to stand in the hour of temptation, *2 Cor. 12. 9.* Paul praied again and again, God heard him and perfected his strength in his weaknesse; Go to God for strength in the beginning of a Temptation. When Peter began to sink then he began to cry unto the Lord; The Disciples in the lake did not awake our Lord before the Ship was full of waves; Delay to run to God for strength in the beginning of a temptation makes it stronger and us weaker.

3. Comforts against our wickednesse & the strength of temptations.
1. Here is ground of comfort and encouragement to a beleever trembling under the sense of his own weaknesse, and under the fear of strong and violent temptations; Comfort thy self with these following considerations.

1. Consider, thy Lord and head Jesus Christ hath an infinite strength; As he is of the same infinite essence with the Father, so he is of infinite strength with the Father, Jesus Christ our Lord is called the Almighty, *Rev. 1. 8. & 15. 3.* Out of this infinite strength thy Lord is able to furnish thee in a time of triall with proportionable strength against all the assaults of the devil on all hands; As thy adversary renews his force, so thy Lord can and will renew strength, *2 Corinth. 1. 5.* As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, *2 Cor. 4. 16.* For which cause we faint not, but though our outward man perish yet the inward man is renewed day by day: Though affections may weaken the outward man, yet the inner

inner man groweth in strength from day to day by a continued influence from Christ his head; As our Lord is of an infinite so of an everlasting strength; He is Jehovah our righteousness, *Jer. 23. 6.* and In the Lord Jehovah is everlasting strength, *Isa. 26. 4.* his strength is not as Sampsons which departed for a time, but as he liveth for ever, so his strength endures for ever. *Isa. 40. 28.* Hast thou not known, hast thou not heard that the everlasting God the Lord, the Creator of the ends of the earth fainteth not, neither is weary? Though thou faint and weary oftentimes under thy burthen, yet comfort thy self in this, thy Lord faints not, he wearieth not to bear thee up with arms of everlasting strength, he can strengthen thee by his spirit in the inward man, not only to patience for a time, but also to all long-suffering with joyfulness, *Col. 1. 11.*

2. Consider the stiles he takes to himself, He is called the rock whereupon beleivers are built and established, *Mat. 16. 18.* A strong rock to defend; a high rock to which neither the power nor subtlety of hell can reach; a living rock furnished with all things necessary and comfortable to beleivers that in a day of trouble run to him, and abide in him; He is called the Captain of the Hosts of the Lord, *Josh. 5. 14.* He hath a directing power over the good Angels to minister for thy good, and he hath a restraining power over devils and wicked men; He restraineth Satan from doing any thing against the life of his Servant, *Job 2. 6.* He puts a hook in the nostrils of Senacherib, and forceth him to leave the pursuit of his people, *Isa. 37. 29.* He restrained Laban from speaking an evil word to Jacob at the time he intended much mischief, *Gen. 31. 24.* He restrained Abimelech from wronging Sarah, *Gen. 20. 3.* The Lord Jesus Christ is called the Captain of our salvation, *Heb. 2. 10.* As Souldiers take courage and strength from looking to their Captains leading them on against the Enemy, so a beleever in a day of temptation looks to Christ and gets strength. *Psa. 34. 5.* They looked unto him, and were lightened, and their faces were not ashamed; *Heb. 12. 3.* Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mindes: The look of faith

to Christ doth strengthen a Believer with comfort from the merit of his sufferings, that hath taken away the course and wrath which is the soul of suffering, and also doth strengthen a believer from his example with patience and submission to the will of God; for when he suffered he threatned not, but committed himself to him that judgeth righteously, 1 Pet. 2. 23. It is a great comfort in all our fightings to consider we have such a Captain, excellent in conduct; He will not put his new and untrained Souldiers to hard duties at the first; when he delivered his people out of Egypt, Exod. 13. 17. He led them not through the way of the Land of the Philistines, lest the people should repent when they see the warre, and this leader was Christ, 1 Cor. 10. 9. our skilfull and compassionate Captain puts not new converts lately come out of Egypt to hard trials at first, but after he hath trained them up in some bickerings against lesse temptations, he sets them out against the fierce assaults of Satan, the world, and the flesh; and when the sore trials come; Praise him in his wisdom that sent not the greater until he had trained thee up in lesser trials; And when thou comest to the Shock thy Captain will send a new supply, 2 Sam. 10. 11. Joab could say to his Brother Abishai: *If the children of Ammon be too strong for thee, then will I come and help thee;* Much more maist thou be confident that thy elder brother the Captain of thy salvation will help thee against thy spiritual enemies that are too strong for thee.

3. Consider, Thy Lord as he is able, so is he willing to strengthen and help thee; For his promise is the revelation of his will, Isaiah 40. 31. *They that wait upon the Lord shall renew their strength, in the Originall it is, They shall change their strength;* Like Souldiers put on hard service and relieved by others, having order from their Commander in chief; So the Captain of our salvation Jesus Christ in time of a sore conflict sends forth his Spirit with a fresh supply of strength and comfort to the

inner

inner man, Isaiah 41. 10. *Fear thou not, for I am with thee, I will strengthen thee, yea, I will help thee, I will uphold thee with the right hand of my Righteousnesse,* Psal. 37. 24. *Though a good man fall, yet shall he not be utterly cast down, for the Lord upholdeth him with his hand:* The Prophet speaketh of falling into temptations, and tels us that it is the Lord that by his strength upholds us that we fall not under the power of temptation; though the temptation make an assault upon them, yet they fall not under it.

4. Consider his practice in helping and strengthening his Servants in time of need, 1 Samuel 30. 6. *David was greatly distressed, for the people spoke of stoning him, but David encouraged himself in the Lord his God;* By faith he received courage from God who hath promised never to fail nor to forsake; He strengthened his faithfull witnesse Stephen against the malice and persecution of all his Antagonists; They were not able to resist the wisdom and the spirit by which he spake; he strengthened Paul in a time when many enemies appeared, but few or no Friends, 2 Tim. 4. 17. *No man stood with me, notwithstanding the Lord stood with me and strengthened me;* To this purpose much is spoken in the Martyrologies, and records of the strength and courage of blessed Martyrs wonderfully supported amidst cruell torments to the astonishment of tormentors, and the admiration of all beholders; In the third persecution under the Emperour Hadrian, Faustinus and Jobita Citizens of the City of Birea suffered with so great patience and strength of spirit, that one Celicerius at the sight thereof cried out with these words, *Vere magnus Deus Christianorum, Verily great is the God of the Christians:* In the eighth Persecution under Valerianus the blessed Martyr Lawrence being laid on a hot grate of Iron, after he had lain for some space boyling in the fire, supported by an extraordinary strength of spirit, he cried out, *O Tyrant, this side is roasted enough, turn over the other:* At the sight of his patience and courage a Romane Souldier then present was converted

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to

Tertullian.

to the Chriſtian Faith, and deſired to be baptized of *Lawrence*; for which he was called before the Judge, was ſcourged and afterward beheaded; *Tertullian* in his *Apolo- gy* for Chriſtians faith, that their patience and courage in ſuffering, which Heathens and Perſecutors called obſtina- cy, was a reall and magiſterial inſtruction of many in the Chriſtian faith.

Uſe 4.

1.

It ſerveth for Inſtruction; As we would have ſtrength from Chriſt in a day of trial, 1. *Seek his face and his ſtrength.* *Pſal. 105. 4. Seek ye the Lord and his ſtrength, ſeek his face evermore;* ſeek firſt the favour of God, and reconcilia- tion in the blood of the Mediator, then maiſt thou be confident of ſtrength and ſupply in an hour of tempta- tion.

Ob. But doth not the Lord protect even wicked men many times, though they be not reconciled to him?

Anſw. The Lord grants unto them a general prote- ction in a time of outward troubles; as a Judge guarding and protecting a condemned malefactor from the violence of private avengers of blood, until the day he be brought forth to publick execution; but he protects thoſe, with whom he is reconciled, by a ſpecial protection of grace, as a father doth his weak and ſick children, until they be confirmed in health and ſtrength: The Lord protects them ſometimes from falling under the power of a temptation, and at other times if they fall, he reſtores them by repen- tance, that they lye not and live not under the bondage of temptation.

2.

2. As thou wouldeſt have ſtrength to ſuſtain thee, when ever God calls thee to a duty though hard to fleſh and blood, *Go about it with all diligence, decline it not out of fear of per- ſonal weakneſſe;* if thou meet thy God in the way of obe- dience to his call, thy God ſhall meet thee with ſtrength at the time of thy greateſt need; *Moses* out of fear of weak- neſſe at firſt declined that charge to ſpeak unto *Pharaoh*, yet he no ſooner went about it actively, but God furniſhed him with ſtrength in the diſcharge of it: *Stephen* did not decline

a diſpute

a diſpute with men of contentious and violent ſpirits when God called him to it, and the Lord filled him with ſuch a ſtrong meaſure of wiſedom that they were not able to an- ſwer him, *Acts 6.* according to that promiſe of our Lord, *Luke 12. 11, 12. When they bring you into Synagogues, unto Magiſtrates and Princes, take ye no thought, how or what ye ſhall answer, or what ye ſhall ſay: Our Lord doth not pro- hibit all premeditation of what we ſhould ſpeak, but only an anxious ſolicitude that perturbs the judgment, and diſ- ables men in a day of trial, when men will truſt nothing to a divine aſſiſtance, unleſſe they be very ſtrong in their ſtu- died preparations and defences: It is our beſt courſe to wait on the Lord, who in his own due time will give ſtrength and comfort when our extremity is greateſt; ſome Martyrs have complained heavily to God againſt themſelves, for want of courage in the time of their imprifonment; yet in the day they were taken out to the place of execu- tion, they no ſooner ſaw the fire, but incontinent they cried out with joy, *venit, venit, the ſpirit is come, he is come.**

Laſtly, It ſerveth for Direction how to carry thy ſelf after that in the Lords ſtrength thou haſt ſtood and with- ſtood a temptation, or after thou haſt done any ſervice ac- ceptable to the Lord,

Fiſt, *Give all praiſe to the Lord,* and ſay with the Church, *Pſal. 44. 3. They got not their land in poſſeſſion by their own ſword, neither did their own arm ſave them, but thy right hand and thine arm, and the light of thy countenance, becauſe thou haſt a favour unto them:* Haſt thou at any time reſiſted a ſtrong and violent temptation? bleſſe God who girdeth thee with ſtrength; it may be in theſe ſad times thou maiſt ſay of thy ſelf as *Jacob* ſaid of his ſonne *Joſeph*, *Gen. 48. 23. The archers have ſorely grieved thee, and ſhot at thee, and hated thee,* yet praiſe thy Lord who gave ſtrength and cou- rage to thy ſpirit, that thou maiſt ſay alſo from the ex- perience of Gods aſſiſting and ſtrengthening preſence, *Thy bow abode in ſtrength, and the arms of thine hand were*

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made

Uſe 5.
Directions to
conquerors in
any temptati-
ons.

1.

made strong by the hands of the mighty God of Jacob; It may be thou hast stood, when others by all appearance stronger then thou have fallen; blesse thy God who by his strength only made thee to differ from others in an hour of temptation: *The weaknesse of God is stronger then men,* 1 Cor. 1. 25. Gods strength in his weaknesse is farre above the strength of moral abilities in men that are counted the able men in this world: It may be at one time thou hast resisted a mighty temptation, when at another time thou hast fallen foully under the power of a lesser; blesse God in his strength, who makes thee to differ from thy self, who art by nature weak and ready at all times to be carried about with every wind of temptation.

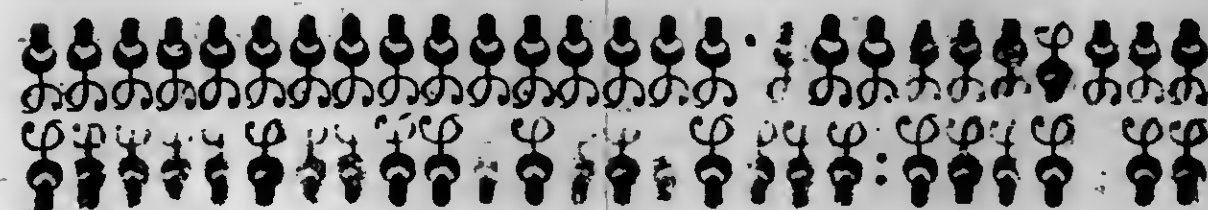
2. After God hath given thee some victory over any temptation, *be not secure, but watch and pray that thou be not led into a new temptation:* Satan watches for a new opportunity from thy security or pride of thy former victory; he departed from the Captain of our salvation but for a season, Luk. 4. though he had no hope to prevail by his temptations; thou maist be sure though he be repulsed by thee at one time, and put from possession, yet thou canst never put him from obsession and molesting thee with assaults; for he thinks so long as his correspondent thy corruption is within thee, possibly he may get entrance and prevail: It was a good and seasonable counsel of the Prophet to the King of Israel after his late victory over the Assyrians, 1 Kings 20. 21, 22. The Prophet came to the King of Israel and said unto him, *Go, strengthen thy self; and mark, and see what thou dost, for at the return of the year the King of Syria will come up against thee:* So say I; Still strengthen thy self in the Lord, mark and observe the approaches of temptation, thy enemy will rally his forces again, and come not only at the return of a new year, but at the return of a day, or a night, yea of an hour. *Now unto him that is able to keep you from falling, and to present you*

you faultlesse before the presence of his glory with exceeding joy; To the only wise God our Saviour, be glory and majesty, dominion and power now and for ever. Amen.

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Perseverance in GRACE through CHRIST.

PHIL. I. 6.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.



regeneration, and the beginning of sanctifying grace, so perseverance in grace received, and the continuance of a renewed and gracious disposition in believers; is a special privilege of the Covenant of grace procured to the Elect by the death of the mediatur Jesus Christ. *Luke 1. 73 74.* In which words the grace of justification in our delivery from all our spiritual enemies; The grace of new obedience (to serve the Lord) and the grace of perseverance (to serve him all the days of our life) are reckoned up together, as privileges and benefits promised in the Covenant of grace, and confirmed by an oath of God to Abraham, and to all believers, his children according to the promise.

Perseverance a peculiar privilege procured by the death of Christ to the Elect.

In the words we have two main points considerable:
 1. The *Author of Perseverance*, he which hath begun the good work in you, will perform it. 2. *The certaintie of Perseverance* in the grace received; in these words, being confident of this very thing.

In the words two points.

The Author of their Perseverance and performing the good work of grace, is God, to whom the Apostle giveth thanks,
 A a a

thanks, *vers.* 3. for calling the *Philippians* to the fellowship of the Gospel, by preaching whereof, the Lord had begun in them a good work of grace, and of inward communion with Jesus Christ.

Doct.
Perseverance
the free gift
of God.

Perseverance is the free gift of God alone, *Hos.* 2. 19. *I will betroth thee unto me for ever in loving kindness and in mercies.* 1 *Cor.* 1. 8. *The Lord Jesus shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.* *Heb.* 2. 10. *It became him in bringing many sons into glorie, to make the Captain of their salvation perfect through sufferings;* Our election to glory is of Gods free love, the decree, and actual sending of Christ to suffer for us, and in the end to bring us to that glory, is also of free love, *Joh.* 3. 16. but we get a right and title to that glory only by the merit of his sufferings; by his Spirit he leads us in the way of Sanctification and brings us in the end to that promised inheritance; by his merit in our Justification we get *jus ad rem*, a title and claim to the heavenly inheritance; in our Sanctification and Perseverance we get the first fruits and the earnest; and when our Sanctification is perfected at the end of our life, we get *jus in re*, actual possession; and all this is through the merit of Christ, and the efficacy of his Spirit, for he is both *the author and finisher of our faith.* *Heb.* 12. 2.

Reasons.

1.

Reasons for confirming this doctrine are, 1. As the new creature of grace depends on God alone in the production & being of it, *for of him are all things, and we* (to wit believers and renewed persons) *are his workmanship created unto good works.* *Eph.* 2. 10. The new heart and the new spirit are his free gift, *Ezek.* 36. 26. As the new Creature depends on God in the production and being of it, so also in the conservation and continuance of it; for as *he upholdeth all things by the word of his power,* *Heb.* 1. 3. so by the power of his grace he keepeth the new creature, 1 *Pet.* 1. 5. *Ye are kept by the power of God through faith unto salvation.* 2. Our Lord and great High-priest in our behalf prayeth to the father for our perseverance, *Joh.* 17. 15. *Father keep them in thy name and power; It were needless to pray unto God for perseverance, if it were*

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not of Gods free gift, but of mans power to persevere; The Apostle also prayeth to God for it, 1 *Thes.* 5. 23. *I pray God your whole spirit, soul and bodie, be preserved blameless unto the coming of our Lord Jesus Christ.* 3. Thanks are given to God for the grace of perseverance. *1ud.* 24. and by our thanksgiving we acknowledge him the Author of perseverance. 4. Because it is God alone who establisheth, and preserveth us in an hour of temptation, and so maketh us to persevere. 2 *Thes.* 3. 3. *The Lord is faithful, who will stablish you, and keep you from evil.*

This doctrine serveth for admonition, seeing God is the Author of perseverance, let no man rest on the beginnings of Sanctification, as if grace once received or begun, Sanctification could preserve and continue it self; No, the creature cannot create it self, no more can it by its own power keep and conserve it self in a being; it is not the first gale and blowing of the wind that will continue a ship in her course, if the wind do not continue, there is no progress; There must not only be a begun, but a continued influx of water for continuing the motion of the Mill-wheel, so the breathings of the Spirit of God must be continued upon our souls; Otherwise we advance not in the course of Sanctification, notwithstanding our fair and specious beginnings; if the Spirit of God withdraw his breathing and influence, we are as a ship under sail, presently in a dead calm: As a musical instrument, though well tuned, soundeth not when the skilful player withdraws his hand: so a heart, though well set in the work of regeneration by the finger of the spirit, yet in its actings cannot sound forth to the praises of his grace, if God withhold his assisting grace: Yea the Angels, who stood not in the truth, and also our first Parent *Adam* received grace of God in a large measure, yet when it was left to their own keeping, they both lost it and themselves.

For Exhortation: when ever God calleth thee to renew thy duty of repentance, faith and obedience, go to God for assistance, and a new supply of grace, 1. *Because we are not able to guide our selves,* and continue in a course of well-doing without his assisting grace, *Joh.* 15. 5. *without me ye can do nothing:* *Jer.* 10. 23. *It is not in man that walketh to direct*

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Use 1.
Let no man
depend on
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Use 2.
Go to God
for a new
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his steps; Man cannot without a guiding and over-ruling providence set down one foot after another in his bodily motion, far less in his spiritual course toward heaven and happiness. Psal. 73. 23. *The steps of a good man are ordered by the Lord.* 2. Go to God for assistance, and for continuance of the work of grace in thee, *because he hath promised to renew strength to them that faint.* Prov. 8. 20. *I lead (saith the wisdom of the father) in paths of righteousness.* Jer. 31. 9. *I will cause them to walk by the rivers of waters, in a straight way, wherein they shall not stumble;* It is said, I will lead them with supplications; that is, in all the acts of piety taking one special part of piety for all the duties thereof; This leading of us, and our perseverance, either in a gracious disposition or in actings, is all of his free and fatherly love, for I am a father to Israel saith the Lord. 3. *The dear children of God pray for this assisting and leading grace of God.* Psal. 5. 8. Psal. 27. 11. *Teach me thy way O Lord, and lead me in a plain path;* not only are we ignorant of the way of righteousness, and have need of the grace of faith and illumination, but our will is froward, and our affections impotent, therefore there is a necessity they be set on God and his will, and then led by his assisting grace in the course of obedience. Psal. 119. 5. *O that my ways were directed to keep thy statutes* 4. *Because the children of God (from faith into the promise, and their own experience of begun graces) have been confident of a leading and guiding grace in the course of Sanctification,* Psal. 73. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory:* Psal. 23. 3. *He leadeth me in the paths of righteousness for his names sake.* Psal. 48. 14. *He will be our guide even unto death.* 5. *There is a necessity for thee to go to God for a renewed assistance, so oft as thou renewest thy duty, because our heart is verie unstable, soon and easily drawn away from thoughts of God, and our duty.* Therefore we have great need to pray that our hearts may be established by grace, for continuing in gracious actings according to the good and acceptable will of God; And that we be not like unto some foolish strangers in their through-fare, taken up with the sight and esteem of some pleasant

pleasant toys by the way, whereby they both spend their time and moneys that should have carried them forward to their own countrey, upon things unnecessary in the way; Therefore go to God for grace to settle thine heart upon himself and his goodness, and to keep it fixed and unmoved in the time of thy pilgrimage and through fare amidst the inveigling and intangling pleasures of this world, and pray with David that the Lord would uphold and establish thee by his free Spirit. Psal. 51. 12.

Quest. What means must I use that I may persevere in a course of well-doing.

Ans. 1. Consider the necessity of perseverance, Mat. 24. 12, 13. *Because iniquities shall abound, the love of many shall wax cold; but he that shall endure to the end, the same shall be saved;* he that endureth in love to God and to his truth, in a time wherein God is dishonoured, and his truth oppressed by iniquity and violence, the same shall be saved in the day of the Lord as there is a necessity of perseverance in our active, so in our passive obedience and patient suffering the good will of God. Heb. 10. 36. Jam. 1. 12. *Blessed is the man that endureth temptation.* Heb. 12. 7. *If ye endure chastening, God dwelleth with you as with sons.* 2. *Set God and his word always before thine eye.* Psal. 16. 8. *I have set the Lord always before me, because he is at my right hand, I shall not be moved:* when we set him before us in his rich and free mercy, in his almighty power and unchangeable truth, we are not moved in a time of temptation, to unbelief, despair or impatience. Psal. 18. 21, 22. *I have not wickedly departed from my God for all his judgements were before me:* he set Gods Judgements and Testimonies before him, as his rule, and this kept him from departing wickedly from his God, though the dearest of Gods children depart out of the way in much weakness, like as weak children going toward their father, may through a violent wind against them be driven from the straight path, yet they do it not out of wicked wilfulness; so in Gods children there may be a departure out of weakness from the course of godliness for a time, but never out of wickedness from the purpose of Godliness. 3. *Entertain the fear of God in thy heart, this is the golden*

Quest.

Ans. 1.

The means of perseverance

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bridle whereby God moderates and over-rules all affections. Jer. 32. 40. *I will put my fear in their hearts, that they shall not depart from me.* Phil. 2. 12. *Work out your salvation in fear and trembling.* 4. Look before you to that rich recompence of reward: Our Lord for the joy that was set before him endured the cross, Heb. 12. 2. So did Moses, for he had respect unto the recompence of reward, so did those worthies take joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance; upon this ground the Apostle in that place. Heb. 10. 34, 35. exhorts them to perseverance in the faith, *Cast not away therefore your confidence, which hath great recompence of reward.*

Use 3.

Give God
the glory of
perse-
verance.

When ever thou perseverest and standest in an hour of temptation, give all praise to God, for perseverance is his free gift; we cannot advance one step in the way of righteousness without his special conduct; Consider, *Thy strength to stand in the hour of temptation is from God alone:* It was his special help preserved Joseph under a great temptation: whereas David not having so great a temptation, fell under the power of it in the matter of Bathshebah; It may be thou hast at one time withstood a greater, when at another time thou hast fallen under a lesser temptation; Praise God who made the difference. It may be thou continuest in doing duties acceptable to God at such a time, when some of the children of God of greater knowledge and abilities then thou art, do fail in the performance thereof, acknowledge to the praise of the excellency of his grace, that this difference proceedeth only from his special help and assistance; So did Paul, 1 Cor. 15. 10. *I laboured more then they all: Not I, but the grace of God with me.* It may be in bearing the burden of crosses thou hast greater patience at one time under a greater, then thou hadst at another time under a lesser burden: It may be thou endurest the spoiling of thy greatest worldly comforts with more patience then Jonah did the want of his gourd, bless God who giveth unto thee strength to stand under thy burthen. Remember thou bearest not the root, but the root thee: If thou become forgetful and ungrateful, thou wilt thereby provoke Gods displeasure, though thou were

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as godly as Hezekiah, 2 Chron. 32. 25. Therefore after that thou in the strength of the Lord hast done any acceptable duty, or stood out in a time of tryal, retire thy self, and in secret upon thy knees give all praise to God: this is the way to be helped in a new exigent: Ingratitude will weaken thy confidence at another time of thy great necessity of Gods help: Thou wilt not have a heart or face to go to God for help. conscience of former ingratitude doth fill the heart with diffidence: A sick patient, who proves ungrateful to his Physitian for his pains and help toward his former recovery, in a new fit of sickness hath not a face to go to him: As of ingratitude, so beware also of self-reflecting, and sacrificing to thine own abilities, as if by thy own strength thou hadst overcome a temptation, done a duty, or born a cross: This pride and self-gloriation provokes God to desert thee at another time that thou mayst be humbled, and learn to glory only in the Lord, and in the power of his might: Therefore let all flesh be silent before him, and let him that glorieth, glory in the Lord, who is only to be praised, for of him, through him, and for him are all things, to whom be glory for ever, Rom. 11. 36.

The other main point to be considered, is the certainty of perseverance, in these words *Being confident that he will perform the good work in you until the day of Jesus Christ;* Before we raise the doctrine, some things would be cleared in the text. 1. What is meant by the good work. 2. What is meant by performing the good work until the day of Jesus Christ, which is his second coming, Luke 17. 24. 1 Thes. 5. 2. Is not the work of our Sanctification perfected at our death? how then is it said, God will perform it until the day of Christ? *Ans.* I answer to the first; by good work is meant a communion with Christ in the graces of his spirit, wrought in us by the Spirit and word of promise; Of this good work the Apostle speaketh in this Chapter, vers. 5. their fellowship in the Gospel. To the second I answer, the word rendered [*perform*] signifieth the bringing to an end a work already begun, as a house already founded, is perfected when the topstone is put on. Heb. 8. 5. So the performing of the good

Point 2.

What is
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good work, is the bringing of the work of Sanctification unto the term of perfect sanctity, and purity in a gradual and absolute conformity to the will of God in the estate of glory; To the endeavours whereof we are exhorted: 2 Cor. 7. 1. *Having therefore such promises, let us cleanse our selves from all filthyness of the flesh and spirit, perfecting holiness in the fear of God*; It is true, the work of Sanctification in respect of our soul, is perfected at the hour of death, because no unclean thing can enter into Heaven; No infirmity, no spot comes there, we must be perfectly cured of that hereditary leprosie of sin, before we can come within the camp of that triumphant *Israel*, corruption cannot inherit the incorruption of glory: But the whole *suppositum* and person consisting of soul and body is not perfected until that glorious day of *Jesus Christ*; Though the souls of the godly immediately after their parting out of the body be perfectly sanctified, and admitted to behold the fathers face in glory, yet the body being laid in the dust, is not restored from that state of corruption, nor perfected until the day of Christs second coming, which is called *the day of restoring all things*, Acts 3. 21. at which time the good work of Sanctification begun here in soul and body, will be absolutely perfected in both.

A renewed man, in whom God hath begun the good work of Sanctification, cannot fall totally from the state of grace, but persevere therein to the end of his life; for the Apostle is confident that God who hath once begun the good work in them will perform it until the day of Christ; before I confirm this doctrine, two questions would be answered. 1. What is understood by persevering in grace. 2. How perseverance, being a thing to come, is said to be certain. *Ans.* I answer to the first; the word *grace* is taken ordinarily for *Gods free favour*, for that giving grace, from which, as the fountain, doth flow, through the merit of our mediatur, all spiritual blessings: It is so taken Eph. 2. 8. *by grace are ye saved*, Rom. 3. 24. *being justified free by his grace*. It is also taken for the *grace that is given*, which doth flow from the fountain of free grace and love. Ioh. 1. 16. *Of his fulness have all we received, and grace for grace*: Such graces are faith, hope,

love,

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Renewed
persons
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fall totally
from grace.

What is un-
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Love, and other saving Graces of the Spirit; There is a perseverance *actual* in the exercise and doings of holy duties: *Act. 2. 42. They continued stedfastly in the Doctrine of the Apostles*. And there is (to speak so) an *effectual* perseverance in respect of a settled inclination and disposition to holy duties, though there may be some remitting in, or intermitting of the acts and exercise thereof; such is our perseverance in prayer, Eph. 6. 18. *Col. 4. 2. Praying alwaies*, as a Musical instrument well tuned by the hand of the skilful Musitian, though it be not alwayes plaid on, and giving out a sound, yet it is still well tuned. So this inward disposition and frame of Spirit unto holy duties, remains fixed in the children of God, even in their failings, in their coming short, and imperfections about holy duties. *Rom. 7. 12. The good I would do, I do not*; though he did not act and exercise the commanded duty, yet at the same time he persevered in an holy disposition and inclination of will to the duty.

To the other question I answer; A thing to come is said to be certain two ways. 1. *In respect of Gods Decree*, and this is the certainty of *Immutabilty*, because Gods Decree, counsel and purpose is unchangeable. *Heb. 6. 17.* Thus it was certain that our Lord should be delivered unto death, because it was so determined in the eternal counsel of God, *Act. 2. 23. Him being delivered by the determinate counsel and foreknowledge of God*. 2. A thing to come is said to be certain in respect of Gods fore-knowing and revealing that such a thing shall be; This is the certainty of *infallability*, because Gods knowledge is infallible. Thus it was certain that *Judas* should betray our Lord, because our God in his permissive Decree foreseeing it would be, revealed the same in his Word; the perseverance of renewed men is certain in both respects; first in respect of Gods Decree. *Rom. 8. 30. Joh. 6. 39.* Next in respect also of Gods revealed Will, concerning their perseverance. *Ioh. 10. 28. I give unto my sheep eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Ioh. 6. 39. This is the Fathers will, that of all which he hath given me I should lose nothing.*

The Doctrine of a renewed man his perseverance in Grace,

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Proofs of the perseverance of the saints.

1. and the certainty thereof is proved from Scripture; first he is continued in the loving kindness of the Lord, and so perseveres in an estate of free Grace and favour with God; for whom he loveth once with that love of complacency, as his children in Christ, he loveth them to the end, *Ioh. 13. 1.* It is true, he is displeased with them when they offend, as a loving Father with his children, and chastiseth them, yet will he not consume and destroy as a Judge in his wrath. *Psal. 89. 31, 32. Psal. 99. 8. Jerem. 45. 28.* Next the renewed man perseveres also in the Grace given and received; the stock of Grace infused is never totally lost, Faith, Hope, and Love remain in the habit and root, though in an hour of temptation the act and fruit thereof may intermit and fail. *Iohn 3. 36. He that believeth in me hath everlasting life;* It is not said, *he shall have*, but in respect of the infallible consequence of eternal life to Faith in Christ, It is said in the present tense, *he hath eternal life*; Eternal life is certain in the Promise, because God is Faithful, who hath promised eternal life to every one that believeth in *Jesus Christ*; It is certain in the earnest, because Faith is an earnest of the Spirit, and the Faithful Lord who giveth the earnest of Grace in this life, will certainly give the summe of Glory in the other, for Grace is the earnest, and first fruit of Glory; *Iohn 4. 14. Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life;* if Grace received could be lost, and dried up wholly, like the winter brook in drought of Summer, then should it not spring up unto everlasting life. But as it is observed in aqueducts, the water will ascend so high as the place is from whence at first it did descend; even so this water of life, saving Grace, as it descends from heaven, it carries the soul a long to heaven, for it springeth up (saith our Lord) unto everlasting life; This truth is also evident from *Ioh. 6. 37. Him that cometh unto me, I will in no waies cast out*; by coming to Christ is meant our believing in him, as is evident by comparing verses 64, 65. Therefore a true Believer in Christ is never cast out from him, but doth persevere unto the end.

Obj. It is true (say some) Christ casteth him not out, but he

he may steal away his own heart by Apostacie from Christ, and so cast out himself; To this I answer, first, if the Shepheard of *Israel*, and great Bishop of our souls did sleep or slumber, his sheep might steal away, wander and perish in their errors; but he is vigilant over all his flock, he is not like that Keeper, *1 King. 20. 39. Wh le he was busie here and there, he lost the man committed unto his keeping*; The Shepheard of *Isra l* slumbers not, his eyes are alwayes upon every one of his flock, *The creator of the ends of the earth fainteth not, neither is weary. Isa. 40. 28.* he leads them in great compassion and wisdom *Isa. 40. 11. He shall gather the Lambs with his arm, and carrie them in his bosom, and shall gently lead those that are with young*; he pittyeeth us in our infirmities, and will not suffer us to be tempted above that we are able. *1 Cor. 10. 13.* Though the great Shepheard of our souls in his wisdom suffer his little flock to wander in an hour of darkness, to humble them with a sight of their own sillyness and weaknes, who hath neither wit nor strength to keep themselves, yet he hath a watchful eye over them in their wanderings: he looked upon *Peter* with an eye of Pitty and Power, to bring him again by repentance, after he had departed by a foul denyal; he suffers not his own sheep to wander out of the sight of his mercy; he sendeth out after them the Spirit of conviction and contrition; he makes their barking conscience like the Shepherds Dog, to pursue and turn them from their wanderings. 2. Moreover if any of the flock of Christ could so steal away, that they should perish in their sins and errors: Then Christ himself should cast them out, which is contrary to his gracious and faithful Promise; for such a dissenting of them, to go on and perish in their errors, were a casting of them out of his care and Protection; but our gracious Lord saith, *Him that cometh to me, I will in no waies cast out, neither directly nor indirectly, by suffering them to run on in the way of perdition.*

Reasons from Scriptural Truths, do also confirm the truth of this Doctrine. 1. From the certainty and stability of election; *1. The stability of Election. Math. 24. 24. There shall arise false Christs, and false Prophets, and shall shew great signs and wonders, insomuch, (that if it were possible) they shall deceive the very Elect. 2 Tim.*

2. 19. *The foundation of the Lord standeth sure.* It is not possible for those he hath elected in his unchangeable purpose, to fall away totally and finally; but so it is that a sound Believer is elected of God, *Iohn 6. 37. All that the Father giveth me, shall come to me*; all whom the Father elected to Glory, and giveth to the Mediator, that by the Merit of his death they may be brought unto the possession of that decreed glory, all such sometime are made believers in Christ; so likewise all who come to Christ and believe in him, are given of the Father, and elected: There is a reciprocation betwixt election and believing, as betwixt the cause and necessary effect. *Act. 13. 48.*

As many as were ordained to eternal life believed. To expound this place of a natural disposition and inclination for eternal life is *Pelagianism*, and a violating of the text; of such misinterpreters I lay as *Augustin contra Adimant*; if they do it out of ignorance, there is nothing more blind: and if they do it out of knowledge, there is nothing more wicked.

2. Reason is taken from *the power of God*: Those who are kept by the power of God cannot be lost, for there cannot be a greater power to pull them out of the hand of infinite and Almighty power: but so it is that Believers are kept by the power of God, *1 Pet. 1. 5.* They are kept by the Father, *Ioh. 10. 29.* By the Son, *Ioh. 10. 28.* And by the holy Ghost dwelling in them, and keeping the house where he is lodged. *Rom. 8. 11.* all the three blessed persons have one common care to preserve Believers.

3. Reason is taken from *the mystical Union of a Believer with Christ*; Those who are once in Christ cannot perish, but do persevere in Grace to the end. *Rom. 8. 1. There is no condemnation to them that are in Christ Jesus*; but believers are in Christ, and Christ is in them; *he dwelleth in their hearts by Faith, Eph. 3. 17.* he is the Saviour of his Mystical body. *Eph. 5. 24.* A strong man will not suffer any of his members to be taken from him, and our Lord is the stronger one, *Luc. 11. 22.*

Obj. But if a member of the natural body through its own corruption doth rot, a man willingly suffereth it to be cut off from the body; so a man, though once a member of Christ's

Mystical

Mystical body, may through his own prevalent corruption be cut off from Christ, and perish for ever.

Ans. There is no question, but even the renewed mans inbred and indwelling corruption, if not restrained and overpowered by the Grace of God, might carrie him far away from Christ; but if any man could hinder that corruption to grow and prevail in his body, or if he could restore a corrupt and defective member, would he be so unnatural to the members of his own body, as to suffer them to perish? but so it is that *our head, the Lord Jesus Christ* is able not only with mercie and strength of Grace to prevent the decayings of his Mystical members, but also by the Grace of Repentance to restore them, when the r falls do disjoynt and dislocate them, not from the body, but from a lively and vigorous motion in the way of common duties, with other believers that stand firm; thus he restored *David* and *Peter* after their fallings; the corruption of such Members is not desperate and incurable; The Union of a Believer with Christ, is compared to that betwixt *the husband and the wife*, *Eph. 5. 23.* the Believer is espoused to Jesus Christ; by Faith we give our consent to him, when we say with heart and mouth as the Spouse, *Cant. 2. 16. My beloved is mine, and I am his*; It is the duty of the husband to use his utmost endeavours for protecting his wife from perishing; *David* took no rest, until he had rescued his wives out of the hands of his and their enemies, *1 Sam. 30.* But our Lord and husband *Jesus Christ* surpasseth all men, both in affection and power for the protecting of his Spouse; Therefore one espoused into him, cannot fall away finally; for the relation is perpetual; he is a Lord and husband for ever of his Spouse: To wit, the Church of Believers.

Obj. Although this or that person once espoused to Christ, may fall away finally, yet Christ hath a Spouse still; to wit, other Believers who persevere.

Ans. The Spouse of Christ is made up of so many individual persons, and if those one after another may perish, then were it possible that the whole might perish, for the whole subsists and is preserved in the particulars; and so it were possible that the Lord Jesus Christ might be a King

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without

without Subjects, a Shepheard without a flock, a Head without a body, and a Husband without a Spouse.

Obj. It is true, so long as a soul remains espoused to Christ, it cannot perish; but when men divorce themselves from Christ by uncharitableness and impudent lewdness in sinning, they are no more his Spouse.

Ans. 1. *A soul once espoused to him, is never divorced from him*; It is true, in that great day there will be a separation of hypocrites, who gave their names but not their hearts to him; Then will the Lord say to them, depart from me; It will not be a divorce, but a nulling of their counterfeit communion with Christ: Then will he declare there was never a consummate marriage betwixt him and them; No union nor communion in the Spirit: Then will our Lord disclaim them before man and Angel, saying, *I never knew you, Math. 7. 23.* he never knew them so, that he approved them for his own people; But a soul receiving Christ by Faith, and once united to him, will never be separate from him. *Rom. 8. 35. Who shall separate us from the love of Christ? &c.* 2. *Our Lord and Husband keepeth the heart of his Spouse in a dutiful affection to himself*; If a husband were able to restrain the affection of his wife from strange lovers, he doubtless would, and should do it, that in so doing he might prevent all cause of divorce; but our Lord hath promised in the Covenant of Grace, to over-awe our hearts by his fear, that we turn not away in our hearts from him after strange lovers, *Jer. 32. 40. I will put my fear in their hearts, that they shall not depart from me.* 3. *It is true, the sins and gross failings of regenerate men do for a time interrupt a communion in the sense and comfort of our Lords love, and of their own peace and joy*; Then their Lord and husband frowns upon them, withdraws the light and comfort of his countenance; as an husband greatly displeased with his wife, doth estrange himself for a time from her; So the Lord hides his face for a time from them, yet their sins do not turn off his heart from them. *Psal. 89. 32, 33. I will visit their transgression with the rod, nevertheless my loving kindness will I not take utterly from him*; yea he invites them to repent, and notwithstanding

withstanding their foul miscarriages, he promieth to receive them. *Ier. 3. 1. Thou hast plaid the harlot with many lovers, yet return to me again saith the Lord.*

The fourth Reason is taken from the efficacy of Christs Prayer, and the gracious acceptance it had alwayes with God, The efficacy in the behalf of Believers: Those for whom our Lord did pray that they might persevere to the end, such do certainly persevere, because the Father heareth him alwayes, *Iohn 11. 42.* But our Lord prayed for perseverance to Believers. *Iohn 17. 15. I pray that thou shouldest keep them from the evil of the world*; For this he prayed not only in the behalf of the Apostles, but also for all who should believe in his Name. *Ioh. 17. 20.*

The fifth Reason is taken from that inviolable conjunction of the links in that golden chain of salvation. *Rom. 8. 30. Whom he called, he justified, and whom he justified, them he also glorified*; from hence we have this reason; Those whom God will glorifie in heaven, do certainly persevere to the end: such as are once justified will be glorified; for the Apostle to declare the certainty hereof, expresseth it in the time past, saying, he hath glorified, as the like expression of a thing certain is found. *1 Ioh. 3. 14. We have passed from death to life, because we love the brethren.*

The sixth Reason is grounded on the Believers victory over the world, he that overcometh the world, falleth not away from the state of Grace, because he could not fall away except he were overcome by temptations in the world; But a regenerate man overcometh the world; *Rom. 8. 37. 1 Ioh. 5. 4.* It is a ridiculous exception to say the regenerate man is not overcome of the world so long as he is a Believer, for that were as much as to say, whosoever is born of God is not overcome of the world, so long as he is not overcome, which were a Tautologie; If a Believer could become an Unbeliever by the prevalent temptations of Sathan from the world, then should he be overcome of the world, contrary to that assertion of the Apostle *1 Ioh. 5. 4. This is the victory that overcometh the world, even our Faith.* It is true, (as Tertullian saith) the renewed man is subject to many infalls of temptations from the world, and to daily out-falls from indwelling corruption, yet in the end

end the Believer in the strength of our Lords Grace doth prevail, *Rom. 8. 37. In all these things we are more then Conquerours through him that loved us.*

7. *Reas.*
Adoption
and the in-
heritance in-
separable.

The seventh and last Reason is taken from that inseparable connexion betwixt adoption, and the heavenly inheritance: Those who are designed heirs of eternal life, do persevere in Grace to the end; But so it is that regenerate men being adopted Sons to God, are designed heirs of eternal life. *Rom. 8. 17. Gal. 4. 17. If a Son, then an heir of God through Christ.*

Obj.

It is true (say some) so long as they remain Sons, they have a right to the inheritance, but they may fall from the estate of Adoption, and so be disinherited.

Ans.

1. That one who is once a Son, may afterward fall from the estate of Adoption, is expressly contrary to that of our Lord; *Ioh. 8. 35. The Son abideih in the house for ever:* But if he could fall from the estate of Adoption, he could not abide in the household of Faith, which is Gods special dwelling-place on earth. 2. True it is, some Fathers have disinherited lewd and unworthy Sons; But I dare boldly say, if it had been in the power of those Fathers to qualify their Sons for their inheritance, they would not have disinherited them; but rather made them meet for it; Now our heavenly Father maketh his children meet for their heavenly inheritance, *Col. 1. 12. Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the Saints in light, and 1 Pet. 1. 5. The inheritance is kept in heaven for us, by the eternal counsel of God, and we are kept on earth for it, by the power of his invincible Grace, leading us through a world of temptations, into the possession of our inheritance.* 3. There would be a difference put betwixt those three, to wit, the filial relation, the filial disposition, or affection, and the filial behaviour, or conversation; daily sad experience convinceth, that the children of God do not alwayes persevere in a filial behaviour, and conversation; their works are sometimes the works of darkness, no less lewd and hainous in the matter of fact then the sins of wicked and unregenerate men: yet their filial affection remains, they never become haters of God; yea, I grant even their filial affection will be sometime much weakened

ed in the Degrees of it by worldly objects; as variety of objects weaken the beams of our sight by dividing them, so our affection to God is diverted and much weakened by things sensible and worldly: Though there may be, and oft-times falls out an intermission of filial conversation, and a remitting of filial affection, yet the filial relation abideth for ever: Relatives admit not a more and a less; a Father is not more a Father at one time to his Son, and less at another; he is a Father to him alike in respect of relation when he is in health, and when he is in sickness; when he doth well, and when he doth evil: Though the communication of his favour may admit a more and a less; The Prodigal *Luk. 15.* behaved himself lewdly and basely, yet the relation remained still; *I will go (said he) to my Father;* and the Father acknowledged him for his Son, ran to him, fell on his neck and kissed him; it was no wonder to see *Jacob* fall upon the neck of a *Joseph*, and kiss him: but to kiss a Prodigal, is a myserie of rich mercie and free love: Our heavenly Father loveth repentance, the work of his own hands, wherever he sees it; It is true, renewed men deserve by their sins to be disinherited as the Prodigal humbly and truly acknowledged, *I am not worthy (said he) to be called thy Son;* but their sins do not effectually disinherit them, which effective disinheriting is hindred by Gods rich mercie in his unchangeable love, in the intercession of Christ, and in the operation of the holy Spirit renewing repentance in them, whereby their course of sinning is broken off, and their wonted peace and comfort in God restored to them: To this purpose speaketh *Augustin* *Augustin.* well, *lib. de corrept. & grat. ca. 12.* Therefore help was provided for the infirmity of mans will, that it should be acted by Divine Grace in an indeclynable and unseparable manner. And so although it be infirm, yet it should not fall away, nor be overcome with any adversitie.

As for the use of this Doctrine, it serveth for refutation of that comfortless Doctrine of *Papists and others*, who affirm that a man renewed and in the state of Grace, may fall totally and finally from the Grace of Justification; It is true, some appearing members of Christ in respect of an outward

Ccc

communion

1. Use.
Refutes the
Doctrine of
the Aposta-
sie of Be-
lievers.

communion in a visible Church, may fall totally from the outward communion, and will be declared in that day of the manifest revelation of Gods wrath, never to have been in an inward communion with Christ, and in acceptation with God, *Math. 7. 22.* he will say to them, I never knew you, nor approved you for mine; Then will they be cast as brambles into that unquenchable fire. *Ioh. 15. 2.* Every branch in me that beareth not fruit, I take away; They were in him only by appearance, like those branches painted by *Zenxis*, that had neither sap, smell, nor fruit; so worldly hypocrites smell not of Christ and his ointments, but of the earth, and of self-seeking; They are enemies to the Cross of Christ, refusing to bear it in a time of persecution, resisting the preaching of it, and not laboring for any inward mortification of the flesh and lusts thereof. *Philip. 3. 18, 19.* They are without that sap of the oyl of charity toward God and their neighbour, they serve not one another in love, but seek their own things, and serve their own belly. *Rom. 16. 18.* They are also without the fruits of true holyness and righteousness, *having a form of Godliness, but denying the power thereof. 2 Tim. 3. 5.* using their Christian liberty for a Cloak of maliciousness; and doing all their works that they may be seen of men; It may be said of them, as of *Israel*, *Hos. 10. 1.* *Israel is an empty vine, he bringeth forth fruit unto himself;* and as it was said of *Ephraim*, *Hos. 12. 1.* *Ephraim feedeth on winde;* the hypocrite and the counterfeit Professor feedeth and delighteth himself on the winde of humane applause, but not on the testimony of a good conscience, which studyeth in all things to approve it self to God, and commend it self to the consciences more then to the humors, and inordinate affections of men; after the example of *Paul*; *2 Cor. 4. 2.* *Commending our selves to every mans conscience in the sight of God.*

Obj. Is it not said, *Heb. 6. 4, 5, 6.* That men sometime enlightened, & who had tasted of the powers of the life to come, may possibly fall away? but such men were renewed by illumination in their understanding, & heavenly tastes in their affections, therefore it appears that renewed men may fall away totally and finally from the state of grace. *Ans.*

Ans. For clearing that place of Scripture, I would offer these considerations. 1. The *Apostle* speaketh of men baptized and initiated into the mysteries of Christian religion: because in these times men were both before and after baptism catechized in the grounds of Christian faith; whereas it is ordinarily rendered. *Heb. 6. 4.* *It is impossible that those who were once enlightened, &c.* The *Syriack* translation hath it, it is impossible for them, *qui descenderunt ad baptismum*, who did go down into the water of baptism: and it is well known that the ancient Doctors of the primitive Church call baptism *εὐσμις illumination*, because by the doctrine of baptism men were instructed and illuminated with the knowledge of the mysteries of the Christian, saith *Iustin. Apol. 2. pro Christ.* *καλεῖται δὲ τὸ τοῦ λυτρῶν εὐσμις.* This laver is called illumination, so that by illumination it may be said the *Apostle* understands baptism and the doctrine thereof; and by their tasting, that their hearts and affections were for the time affected with the newness and pleasantness of the Christian doctrine: No doubt, but men having no more then the common gifts of a general illumination, and a transient motion in the heart, may fall away from their outward profession, and from that inward general disposition toward Christ and the Christian faith. 2. Consider there is a wide difference betwixt the illumination and tastes of a renewed man, and the illumination and tastes of the man unrenewed. 1. The unrenewed man his illumination is a common gift of the spirit and may be lost: It is only a bare assent to the truth revealed: but in the man renewed, his knowledge and assent to the truth is joyned with an high estimation of the truth. *Psal. 119. 72.* *The law of thy mouth is better unto me then thousands of gold and silver.* *Phil. 3. 8.* *I count all things loss, yea but dung in comparison of the excellent knowledge of Iesus Christ my Lord:* in the man unrenewed, his knowledge of Christ, and divine mysteries is all *speculative and discursive*, like the knowledge a man hath of a remote countrey, only by the Map; but the renewed mans knowledge is *experimental and practical*, like the knowledge a man hath of a countrey wherein he hath painfully

Ans.
Heb. 6. 4, 5,
6. opened
and cleared.

Iustin.

2.
Differences
betwixt the
unrenewed,
and renewed
man, in
1. Know
ledge.

2. Taft.

fully travelled; The ways of God are in his heart, Psal. 84. 5. *The Law of God is in his heart*, the unrenewed man his knowledge is without love and obedience in his will to God and his word: Ezek. 33. 31. *They sit before thee as my people, and they hear thy words, but they will not do them*: It is not so with the knowledge of a renewed man: it is joyned with love, obedience, and practise: Psal. 119. 11. *I have hid thy word in my heart, that I should not sin against thee*. Psal. 119. 104. *Through thy precepts I get understanding: Therefore I hate every false way*. As there is a great difference betwixt the illumination of the renewed man, and that of the man unrenewed, so it is in their tafts: In the unrenewed man the taft of things spiritual is superficial, like a Gargarism in the mouth: but in the renewed man his heart is deeply affected with the precious promises, like a strong cordial; the vertue and strength whereof abides in the heart. Psal. 119. 16. 2. *I rejoyce at thy word as one that findeth great spoil*: The taft in the man unrenewed is dull and ineffectual: but in the man renewed it is quick and operative: it provokes and encreases his spiritual appetite for more of God: and makes him more diligent in the use of the means of salvation, 1 Pet. 2. 3. *Desire the sincere milk of the word, if so be ye have tasted that the Lord is gracious*: their taft of the Lords favour encreaseth their desire after the word, like babes that have tasted of the milk in the brest, become more eager in their desires after it: in the renewed man, his taft of spiritual blessings, and of the fatness in the Lords house doth blunt his taft and affection to sin and worldly pleasures, as the taft of that excellent and rarest wine, made by our Lord in Cana, Joh. 2. did so affect the taft of the guests, that in comparison of it they esteemed little of the former wine they had tasted: A lively taft of the sweetness of Christ doth make the pleasures of sin bitter, and doth make our most lawful pleasures in the world but unsavory and gulfless in comparison of it; Paul reckons his prerogatives worldly, but loss and dung in comparison of the knowledge of Jesus Christ his Lord, Philip. 3. 8. but the man unrenewed still retains the old sent of his sins, like Moab, whose

whose sent was not changed, Jer. 48. 11. Like those of whom Ezekiel speaketh in his time, Ezek. 33. 32. *With their mouth they shew much love*; and they are affected with the Preaching, as one with hearing a pleasant voice, yet their heart goeth after their covetousness: The renewed man is so affected with the sence of God and his goodness, that he breaths out the praises of God, whereby others may be also moved to seek after God, and to tast of his loving kindness. Psal. 34. 8. *O tast and see that the Lord is good*. Psal. 66. 16. *Come and hear all ye that fear God, and I will declare what he hath done for my soul*; But the unrenewed man is not so deeply affected with it, that either he seeks more of it himself, or inviteth others to tast of it. 3. The place alledged, in the Judgement both of Antient and Modern Interpreters, is understood of such persons as do sin against the holy Ghost, by a total Apostasie from the Christian Faith, and a wilful opposition to it out of exceeding malice: But the sin against the holy Ghost is not committed by a man renewed. 1 Joh. 5. 18. *We know that whosoever is born of God, sinneth not*. To wit, that special sin spoken of vers. 16. for the which a man should not pray in the behalf of any guilty thereof.

Obj. That Doctrine of the certainty of perseverance in a state of Grace, opens a door unto carnal securitie and liberty: for if it be so, then a man once renewed, needeth no more trouble himself with using the means, seeing it is certain he shall persevere.

Ans. Mans corruption, like the Spider, sucketh payson out of this pleasant and sweet flour of Christian Doctrine. Mans corruption may take the occasion, but this truth giveth it not: Thus the comfortable Doctrine of free-Grace was abused by carnal men, for a Cloak to continue in sin. Rom. 6. and the Grace of God was turned into wantonness. Jude Ep. v. 4. Thus the spotless Law of God forbidding all sin, is through mans corruption made an incentive to sin. Rom. 7. 8. But the mercie and wisdom of God in this Doctrine is justified of her children; the renewed man, as he believeth the certainty of perseverance in the state of Grace, so doth he believe the means for persevering must and should be followed.

Ccc 3.

Obj.

Ans. The Doctrine of perseverance, opens no gap to licentiousness.

ed.

ed, and therefore his Faith of the certainty of perseverance will not make him secure, but active in following the means; *Elijah* knew certainly it would be rain, for God had revealed it, & yet he used prayer as a means appointed of God for obtaining every good thing. *1 King. 18. 1. 42.* the sound Believer will make conscience of the means, he will obey that, *Philip. 2. 12. Work out your salvation with fear and trembling:* which is not a fear or doubting of Gods performance of the begun work of Grace, but a fear of his own weakness, with a solicitous care in using the means: The sound Believer doth believe that gracious promise of our perseverance. *Ioh. 10. 28. None shall pluck my sheep out of my hand;* and yet he will make conscience of that warning. *Math. 26. 41. Watch and pray, that ye be not led into temptation;* he believeth that of *Peter, 1. Ep. 1. 5. Ye are kept by the Power of God:* and he maketh conscience also to obey that *1 Pet. 4. 7. Be sober and watch unto prayer;* The renewed man believeth, that according to our Mediators Prayer, the Father will keep him in his name and power, and will preserve him from the evil of the world. *Ioh. 17. 11, 15.* Yet he maketh conscience also to obey that of *Jude, vers. 21. Keep yourself in the love of God;* of that *1 Ioh. 5. 18. He that is begotten of God, keepeth himself, and that wicked one toucheth him not;* and while he stands in a time of inward and outward peace, he maketh conscience of that warning *1 Cor. 10. 12. Let him that thinketh he standeth, take heed lest he fall.*

Use. 2.
Admonition
to persons
unrenewed.

This Doctrine serveth for admonition both to men unrenewed, and to those that are renewed. 1. *For men unrenewed, let not such flatter themselves, as if they were in an estate of Grace,* and sure to persevere therein, because they have a common Grace restraining them for a time from the outward act of sin before the world; wicked and reprobate men have had the like, and have also lost it; wicked *Joash* out of respect to good *Iehosadab*; and cruel *Herod*, out of awful fear of *Iohn the Baptist*, refrained themselves from some sins. *2 Chron. 24. 2. Mar. 6. 20.* let not such men rest on a fair outward profession, and an outward communion with holy and sound Believers, that may be lost; *Demas* for

for a time shined in the Apostolick Church, being a fellow Labourer in the Gospel with *Paul*, and numbred amongst the faithful servants of Jesus Christ. *Philem. Ep. 24.* but in a time of persecution, like a fierie exhalation and shot-star, he disappeared and fell away to embrace the present world, and conformed himself to the fashion thereof; hypocrites and temporary Believers, like Stage-players, to please them that look on, can soon put on and put off a form of Godliness. *2 Tim. 4. 10.* neither let them rest on some eminent gift enabling them for a particular calling or employment: *Judas* had that, and many other reprobates. *Math 7. 22.* such a common gift and ministerial Grace may be lost: *Saul* had the Spirit and gift of Government, and he lost it: *1 Sam. 16. 14.* Moral and Civil men, though unrenewed, may have a continuance of Civil and Moral Gifts, a large measure of literal knowledge, and an honest worldly conversation for a time. *2 Pet. 2. 20. They have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ:* they may have some transient tastes of the good Word of God, as men affected more with the newness, then with the truth and goodness of the Divine Doctrine, *Ezek. 33. 33, 34.* they may have some tastes of God and his word, but they feed not on them: It is not their meat and drink to do the will of God; In this they are like unto Cooks, who tast the meats that come through their hands, but live not on them; yea unregenerate men may have a tast of the powers of the world to come. They may by forbearing some great sin at a time, have some quietness of conscience afterward, and this quietness of conscience in them at that time is like something of heaven in respect of the peace there; whereas at other times, after the committing of great sins, the horror of their conscience hath been a hell to them; Therefore be earnest with God for special Grace to renew thy heart; and to restrain the inward act of sin in the consent of the will: with any knowledge thou hast of the truth of God; joyn an high estimation and appretiation of it, when thou gettest a tast of the good Word of God; and of the powers of the world to come; labour to keep it in a good and clean conscience: for

for when thou defilest thy conscience by sinning against thy light and knowledge, then thou loosest the sense of the sweetness of the Word, and the comforting relish of thy former peace; even as foul and stinking waters take away the former good sense of a vessel.

Admonition
to persons re-
newed.

Next it serveth for admonition to men renewed, and in the state of Grace, *not to rest secure on the beginnings of a work of Grace*; though the saving Graces of the Spirit cannot be lost, yet if thou that art renewed become careless and negligent to entertain the life of Grace, the waters of life that sometime abounded in thine heart, may be brought to a very low ebb, the strength of Grace not exercised will decay, thy peace if it be not kept in a good conscience will be taken from thee for a time: thy joy if it be not entertained in a pure heart will be suspended. Therefore consider these three things. 1. That even the renewed children of God are subject to their own weakenings, and decayings in the state of Grace. 2. Thou wouldst consider what maketh this change. 3. Then thereafter, as men subject to fainting of Spirit have in readiness some cordials for removing the beginning, and preventing the progress of their fainting, so thou shouldst lay up in thy heart store of spiritual provision, for an hour of soul-fainting.

Three con-
siderations.

Grace in the
children of
God, subject
to abate-
ments.

I.

As for the first, that *living Grace in the renewed children of God, is subject to abatements in the Degrees and strength thereof*, is evident in divers respects. 1. In respect of *promptness, and forwardness* for doing duties, at one time they will have a great elevation of heart, *Psal. 108. 1. O God my heart is fixed, I will sing and give praise*; at another time they will have a great suppression of Spirit, *Psal. 40. 12. Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up*; he was as a man stooping under an heavie burden, and not able to lift up his head; The Spouse at one time runs here and there to seek her beloved; at another time ye see in her great laziness, *Cant. 5. 3. I have put off my coat, how can I put it on again?* Peter at one time is forward at a word of our Lord to cast himself into the deep Sea, at another time he will not hazard so much

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as a word for avowing his Lord and Master: the voice of a silly Damsel damps his Spirit. 2. In respect of *cheerfulness in time of doing duties*; at one time it will be their meat and drink to do the will of their heavenly Father, they will have also much contentment in serving their Lord, as hungry and thirstie men have in eating and drinking at another time holy duties will be a burden to them: David with a cheerful heart danced before the Ark, but great fear surprised him when he saw Uzza smitten, this made him change his note: we can look cheerful in a day of prosperity, rejoicing in our Lords presence, but in our adversity we question the Lords presence, and say with Gideon, *Judg. 6. 13. If the Lord be with us, why then is all this befallen us*: we can at a time when God reveals himself to us in some special testimony of his love, with Peter in the Mount exult at a glance of his glory; but at the time of our Lords suffering in his Mystical body, our hearts become drowsie and careless, as Peters was in the Garden. 3. In respect of *the degree and measure of Faith*; at one time the renewed children of God will be like a Ship with all her sailes full, they will have a plerophorie of Faith; at another time like a Ship in a great storm, with a peice of cross sail, their Faith is but little and weak under some great tryal; ye see it in David, *Psal. 27. 10. When my Father and my Mother did forsake me, then the Lord did take me up*: and *Psal. 46. 2. We will not fear though the earth be removed*: there was great Faith, but ye see a slackening of his Faith. *Psal. 31. 22. I said in my heart, I am cut off from before thine eyes.* and *1 Sam. 27. 1. David said in his heart, I shall now perish one day by the hand of Saul*, notwithstanding he had from God a special Promise to be King of *I/r. el.* 4. In respect of *their continuance in duties*; at one time the children of God will continue in some bent of Spirit with delight in their secret devotion; at another time they have not well begun, but they become weary, their untimous and impertinent thoughts pull them away to some other business; It is thus also in their hearing, reading, and meditation on the good word of God; at one time they will continue in hearing with much reverence and attention, though the Minister be a

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man of weak gifts ; at another time, though the Minister were like *Paul*, they fall drouse like *Entychus*, and if God did not prevent with mercy, they would fall from this drousefulness into a deadness of Spirit; but our God, rich in mercy and long suffering, waits upon his children, and recovers them from these fits and faintings, unto their former soule health.

What it is
that causeth
the abate-
ments in
Grace.

1.

As to the second, consider what maketh this change in the children of God, and procureth the abatement and decay of the degrees and strength of Grace in them. 1. *A careless neglect of the means of salvation, or an overly and superficial performance of holy duties* ; if such be thy care, no wonder thy strength of Grace decay ; as children who altogether abstain from meat, or make but a fashion of eating, do decay in the vigour and strength of their body. The *Apostle* will have us as *new born babes desire the sincere milk of the Word, that we may grow thereby*, 1 *Pet.* 2. 2. in which words he insinuates this also, that want of desire to the Word, is a main impediment to our growth in Sanctification, and a cause of the decay and consumption of the inner man. 2. *Spiritual pride and vain confidence in our own strength for the imploying and improving of any Grace or Gift received of God, brings with it a decay of the vigor of Grace* ; as the swelling bigness of the Spleen makes the other noble parts of the body to decay, so the swelling pride of our Spirit makes the Graces of the innerman to abate of their strength ; Pride goeth before a fall : It is ever followed in the children of God with a fall, either into some cross, or into some sin to humble them : *Ezekias* was lifted up in the pride of his heart, and therefore was wrath threatned against him and all *Judah*. 2 *Chron* 32. 25. *Peter* in the pride and presumption of his own strength boasted, though all the world should be offended, yet should not be he offended in Christ ; whereupon followed a great abatement of the strength of Grace, when he denyed the Lord of Life. 3. *Slothfulness in not improving the stock of Grace, or Gifts God hath bestowed upon thee, brings on a decay*. Strong bodies through laziness and want of exercise, become weak and feeble ; It is no wonder the Merchant becomes poor, who improves not his little stock to some advantage ; and it

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is no wonder a Christian decay in the measure of grace, if he improve not his talent to the glory of his Lord, to the good example of his neighbor, and to his own comfort in laying up a sure foundation against the time to come, that he may lay hold on eternal life. 4. *When our eye and heart is too much fixed on visible and sensible objects of sorrow or fear, then our graces begin to abate somewhat of their former vigour* ; great and long troubles oft-times weaken our Faith : when *Peter* looked too much to the wind that was against him, and not to the Lord who called him to come on the waters, his Faith began to fail, and his body that before was elevated by a believing soul, did now begin to sink, weak Faith made a heavy body.

As to the third, how to prevent this decay of Grace, it is evident by knowing and shunning the evils that procure it ; Therefore 1. make conscience to use the means whereby grace is begun, preserved, and encreased in the soul : as faith comes by hearing the word of God, so is it thereby encreased : The more thou knowest and seest of God in his Word, thou wilt be the more conformed to him in holyness : by knowing him in the Gospel we are transformed into his image. 2 *Cor.* 3. 18. by frequent hearing, reading, meditation, and prayer, we become heavenly and spiritual, as *Moses* coming down from the Mount did shine in his countenance, so this communion with God in his Ordinances will make our hearts to burn with love to God, and our faces to shine in all manner of holy conversation before the world : The conscionable and careful using the means of our spiritual food and life, will prevent the decay of the inner man. 2. *Walk humbly in the remembrance of thy former sins, in the sense of thy present infirmities, in a jealousy of thy best endeavours, and in a solicitous fear of manifold temptations* : men recovered out of a dangerous disease, shun every morsel that may dis Temper them, or may procure a recidivation: so the humble man shuns every thing that may bring a change on his inward condition : Remembrance of former sins, and of mercy in pardoning of them, doth much strengthen his graces : It increaseth his zeal against sin, and augments his love to God and his holy com-

D d d 2

mandments.

Means to
prevent de-
cay in grace.
1.

2. mandments. 3. Improve thy grace and gift to thy Lords advantage: To him that hath shall be given; he that improved his five talents, and the other that improved his two, received much more from their Lord then they got at first. *Math. 25.* God encreased knowledge in his servant David, who made conscience to walk according to his knowledge. *Psal. 119. 100. I understand more then the Antients, because I keep thy precepts.* 4. In an hour of tryal and temptation look to the promises of God, who is both able and willing to sustain thee under thy greatest burthens, and will not suffer thee to be tempted above that thou art able. *1 Cor. 10. 13.* we may look unto the strength of a temptation, and then be humbled with a sense of our own weakness; but withall let us look to God by Faith, and rest upon his Almighty, infinite, and everlasting strength, who hath promised to renew strength to all that wait upon him. *Isa. 40. 31.*

3. Use.
Comfort to
the children
of God.

This Doctrine serveth for a ground of comfort to the children of God, discouraged with the sense of their daily out-breaking infirmities, and with that want of the sensible comfort of the love of God in an hour of darkness and differtion: Here is ground of solid comfort, seeing a person once accepted into favour through Christ, is never afterward cast out of Gods favour; daily infirmities, daily bemoaned in secret before God, and wrestled against, may and do consist with a state of grace: the Apostle speaking in the name of persons renewed, saith, *In many things we fail all. Jam. 3. 2.* It is true, if we say we have fellowship with him, and walk in darkness we lye: The renewed man walketh not in sin as his way intended and delighted in, but it is no less true, *If we say we have no sin, we deceive our selves. 1. Ioh. 1. 6, 8.* be thou humbled for thy daily infirmities, wrestle against them, shun all occasions of evil, and the Lord will not cast thee off for disliked infirmities, *Mal. 3. 17. I will spare them, as a man that spareth his own Son that serveth him:* a loving Father accepteth in good part the endeavours of his willing child, to serve him; though there be weakness and much Imperfection in the performance; Our heavenly Father is full of pitty: he did not reject Abraham for his distrustful fears, nor Moses for his unadvised speech at Meribah,

Meribah, nor Ionah for his bitter fit of impatience, nor the Apostles for their ignorance, and ambition: yea consider, that regenerate persons may fall into gross and scandalous sins, as David and Peter; therefore thou that art regenerate, while thou standest, look to the falls of others, and work out thy salvation with fear & trembling: thou who hast fallen, look to their repentance, and rise with them, and then walk more circumspectly, redeeming the time.

Qⁿ. But how shall a soul in a time of differtion, be assured they are continued in favour and acceptance with God?

Obj.

Ans^w. As for differtions, we would consider, 1. The end of Gods differting 2. The manner. 3. The measure. 4. What is our duty in that sad time of differtion. Differtions in respect of the end are of three sorts: Penal, Medicinal, and Probatory.

Ans^w.

First God differts wicked men out of wrath, as a Judge, to punish them for their antecedent and wilful differting of him and his holy commandments; for this end God never doth differt a justified and regenerate person: because wrath was taken away in his justification, at which time God accepted him in the beloved: God never hateth those he once Accepts in Jesus Christ: as he ever loveth his Son, so he ever loveth all the Mystical Members of his Son: as he loveth the head so the Members also: But God as a Judge, in wrath doth differt wicked and unrenewed men, to correct them, and to manifest his Justice against, and hatred of them: This he doth, not by withdrawing saving or renewing grace from them for such they never had: but by withdrawing a common restraining grace, which formerly was as a strong rampant to keep their wickedness from overflowing: Such was that Penal and Judicial differtion of the Jews. *Act. 7. 42.* God turned, and gave them up to worship the host of heaven: such was that differtion of the Romans. *Rom. 1. 24.* God also gave them up to uncleanness: the Lord also differts wicked men, by withdrawing a common, though an eminent gift of their particular calling: so Saul was differted, when the Spirit of government departed from him. *1 Sam. 16. 14.*

Differtions
are either
1. Penal.

2. Medicinal.

14. This is a Penal and Judicial differtion, *Τιμωριζ.*
 Secondly, God differts sometimes his own children in an hour of temptation, as a Father displeased with them, by withdrawing strength, and his upholding Grace, to the end he may chastise and humble them for some corruption not perceived, or not mourned for by themselves: to this end the Lord differted Peter, and did not strengthen him by a special help of grace in that hour of temptation in the High Priests hall, that he might chastise and humble him for self-confidence, whereof Peter took no notice before his fall. This may be called *παιδεία*, a Fatherly or Medicinal differtion, to purge out some latent corrupt humor, and to prevent other dangerous symptoms of the body of death that dwells in us.

3. Probatory.

Thirdly, Sometimes the Lord differts his own children in respect of sense of any present comforts, to this end, that he may try the Faith and patience of his own children, who in the cloudy and dark day must walk by Faith and not by sense: This may be called a differtion Probatory: 1 Pet. 1. 7. Now for a season ye are in heaviness through manifold temptations, that the tryal of your Faith being much more precious then of Gold, may be found unto praise, &c. As the Gold-smith puts the Gold into the fire, not to consume, but to purge and try the same: To this end was David differted, and for a time had no sense of comfort: Psal. 30. 7. Thou didst hide thy face, and I was troubled: and Psal. 10. 1. to this end was Job differted in respect of comfort, that his Faith and patience might be seen to the praise of Gods grace, and to the good example of others; Job 7. 3. and 13, 14, 15. and James will have us look to him as a pattern of patience, Jam. 5. 11. Ye have heard of the patience of Job.

The manner of Gods differting.

1.

Consider the manner of Gods differting his own children; It is not in respect of his love toward them: This is founded on his eternal purpose of electing them in Christ, and it is unchangeable: yea it is out of love he chastiseth them, Heb. 12. 6. 10. and also for our profit, that we may be partakers of his holiness; Neither is it a differtion in respect of the life of grace, for even when the children of God fail, and do not act grace, yet the seed remains in them, 1 Job. 3. 9. Peter fell foully,

foully, yet at that time the Lord preserved the life of Faith in his soul. Luc 22. 32. Satan hath desired to have you, that he may sift you as Wheat, but I have prayed for thee that thy Faith fail not: as God preserved life in Eutychus, notwithstanding his fore fall. Act. 20. 10. So the Lord preserveth the life of Faith in the hearts of his renewed children in the time of their great and foul falls; No thanks to them, but all praise to God, who forsaketh not the work of his own hands in them: But God differts his own children sometime in respect of strength, when he upholdeth them not in the hour of temptation, but leaveth them to themselves, and to the strength of corruption; Thus God differted David in the matter of Bathshebah and Uriah; as also Peter when he denied the Lord: Sometime he differts his own children in respect of comfort, when he hideth the light of his countenance, when he withholdeth or with-draweth the joy of his Spirit: Thus was Job, David, and our Lord himself differted, when he cryed out on the Crofs, My God, my God, why hast thou forsaken me? This differtion of our Lord was no waies in respect of the love of the Father for he was ever his well beloved: Neither was it in respect of strength to sustain him under the burden, for he was sustained by the Divine nature dwelling in him bodily: It is true, differtion in respect of strength hath ever with it a differtion also in respect of comfort: for then the children of God, being without strength, do succumb to the temptation, and therefore become heartless and comfortless, like weak men robbed of their treasure of peace and joy: yet there may be a differtion in respect of comfort, when in the mean time they are not differted, but upholden by a secret strength: as a person fainting and sinking down, may be upholden by one at his right hand, though in the time he have no sense of it: so many times the dear children of God are upholden by the strength of God, that they despair not in their greatest troubles, when in the mean time they have no comfort, nor clearness to discern the Lords strengthening presence.

Consider the measure of differtion: the children of God are not in a like measure differted at all times: sometimes more,

The measure of Gods differting a renewed person. sometimes less.

sometimes less, at one time they are shaken with the wind of temptation, as a tender plant, but not cast down, at another time they are laid on the ground, brought under the temptation, like a young tree born down with a great storm, yet are never plucked up by the root, because they are ingrafted into Christ and that root of Jesse beareth them: at a time they will be disserved in respect of strength, for doing and exercising some one gracious act, and yet at the same time they will be eminently assisted of God in the exercise of another grace. *Peters* zeal to be at Christ was very great, when he desired to come through the deep sea to him. *Math.* 14. But his faith was weak, when he saw the wind boisterous: The children of God will have strong desires after God, and yet at the same time much weakness of Spirit, and remissness in their spiritual courage: such was *David's* disposition. *Psal.* 41. 1. *As the Hart panteth after the water brooks, so panteth my soul after thee, O God:* yet at the same time his heart was much discouraged and disquieted with the reproaches of enemies: They will also be fervent in Prayer and yet at the same time not so patient, as at other times: Thus was it with *David*, *Psal.* 31. 22. *I said in my haste, I am cut off from before thine eyes:* there is a fit of weakness and impatience, and yet at the same time he is fervent in prayer: *Thou heardest my supplications, when I cried unto thee:* as of some seeds sown in one seed-plat, some herbs may appear sooner, and be higher than others: and the same which were at one time high, may take a setting, and be overtopped by others: so in a renewed man when he is regenerate, the seeds of all the saving graces of the Spirit are planted within his heart, but sometime the fruit of one grace, and sometime of another will be more eminent, according to the wise and gracious dispensation of God, out-letting on, or restraining the influence of his Spirit from the seeds and habits of grace received.

The duty of
a renewed
person in the
time of dis-
sertion.

1.

Lastly consider thy duty in a time of dissection, when the Lord hideth his face from thee: 1. *Search thy ways*, for as under a dissection thou dost observe a change in Gods countenance, and dispensation toward thy self, so if thou search diligently and impartially, thou wilt find there hath been a change

change in thy wayes to the worse, since that time thou found the comfort of the light of his countenance; when great persons at sometimes favourable and familiar do change their countenance, we do soon observe it, and forthwith examine our selves, if we have done or spoken any thing to procure such a change. It is also our Christian wisdom carefully to observe the time when God hides his countenance, and it is our duty to search our wayes: if we light the candle of our conscience from the light of Gods Word, as the damsel in the Gospel did, to search after, and to find the lost penny, we shall undoubtedly find, that since the time we had the comfort of Gods presence, we have departed from his wayes and turned from him, it may be by our ingratitude, and not rendering to him according to the favours received, or by our spiritual pride and vain gloriation, as if we had not received it of free love, by our bitterness of Spirit, and repining at afflictions, by our indignation at others, because more esteemed in the world than our selves: by neglects or omissions of duties, by a negligent and overly performance of them; or by some lurking corruption not perceived and mourned for by us. 2. When thou hast searched, and found out the *Achan*, *Humble thy self before God, and confess that and all thy former transgressions.* *Hos.* 5. 15. *I will go and retire to my place, till they acknowledge their offence:* when God retireth and withdraweth the presence of comfort, there is no regaining of that presence, but by acknowledgment of thy sins: I would counsel thee at such times to set some day apart for afflicting thy Spirit with fasting and mourning: I dare say, such dayes have fair evenings and comfortable nights. 3. *Meditate seriously upon the unchangeableness of God, and thy own former experiences of his love;* There is no change with him, *Lament.* 3. 22. *Mal.* 3. 6. *Ium.* 1. 17. It is with men departing from God, as with those that sail away from the firm Land, they think as they remove from the Land, so it removes from them; but when they turn sail, they find the Harbour in the same place they left it: so when we turn from God, we do think in the sense of our bad deservings, that the Lord is turned from us, but when we change our course, and turn

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again

again by repentance, we find our God where he was, slow to anger, but ready to forgive.

The remembrance of Gods former kindness, upheld David in his comfortless condition. *Psal. 77. 5, 11. I have considered the dayes of old: This comforted Jonab, 2. 4. I said I am cast out of thy sight, yet I will look again toward thy holy temple: He remembered the comfortable testimonies of the Lords love and presence in his holy temple. 4. Wait thou upon God by a humble confidence and dependance. Isa. 50. 10. Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God: This is the counsel of the Prophet, when the Chaldeans oppressed the people of God and prospered; at such a time God hid himself, did neither deliver his people, nor reveal the time of their delivery, and of their enemies destruction, yet he will have them to wait on, and depend on God by Faith, when there was no sense of comfort. *Heb. k. 2. 3, 4. The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry; his soul which is lifted up in him, is not upright, but the just shall live by Faith: the soul that is lifted up in a time of great trouble, the Apostle, Heb. 10. 30. Expounds it, the soul that draweth back, to wit by unbelief. Heb. 3. 12. When men say as wicked Jehoram, in a time wherein they see no appearance of deliverance, 2 King. 6. 33. Behold this evil is of the Lord, what should I wait for the Lord any longer? Therefore in hope and patience wait thou upon the Lord: so the Church of God resolved to do. *1 Ju. 8. 17. I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him: So did David, *Psal. 42. 11. 43. 5. Why art thou cast down within me, O my soul; hope thou in God, for I shall yet praise him: It is an evidence of a true and loving servant to wait and attend on his Master, though for a time he get neither a kind word, nor a benign countenance: his patient attendance, and constancy in doing duty, is the way to obtain it: A soul believing and waiting patiently on God shall not be disappointed of the desired and expected end. *Psal. 9. 18.*****

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The needy shall not always be forgotten, the expectation of the poor shall not perish for ever: One time or other thy God will put a new song of praise in thy heart and month, as he did to David, who waited patiently, and in the end was delivered out of the horrible pit. *Psal. 40. 1, 2. It is good even under great calamities quietly to hope. Lament. 3. 26. Hope is our Anchor, that establisheth our hearts in the stormy day, from being carried about with every strong wind of the present time. Let us therefore do as those men. *Alt. 27. When they saw neither Sun nor Stars for many dayes, they cast out their Anchors, and waited, and wished for the day: So in our cloudy times of desertion, wherein we have no light or comfort, more or less; let us cast our Anchor of hope within the vail, and wait for that glorious day, wherein our Lord will wipe away all tears from our eyes, and give us glorions rest for ever.**

Before I close this purpose of our perseverance in the estate of grace through the strength of Christ, I would answer two questions 1. If a renewed man may have any certain knowledge of his perseverance 2. What kind of knowledge it is, whether at the best only Moral (as some Popish Divines grant) or fiducial, by a certitude of Faith?

*Ans. To the 1. I answer affirmatively, as is evident from examples in holy Scriptures of the dear children of God, who were assured of their perseverance. *Job 19. 26. In my flesh shall I see God: he was assured to see God in his Country above, and therefore was assured to persevere in his journey toward it, even in an estate of grace. *Psal. 27. 6. Kindness shall follow me all the dayes of my life. *Psal. 48. 14. He will be our guide even unto death: Where he speaketh not of himself only, as by a special revelation, but he speaketh in the plural number, in the name of all Believers: *Asaph also was confident of his perseverance in grace unto glory. *Psal. 73. 24. Thou shalt guide me with thy counsel, and afterward receive me to glory. *Rom. 8. 39. Nothing shall be able to separate us from the love of God which is in Christ Jesus, and 1 *Joh. 3. 14. We know that we have passed from death unto life, because we love the brethren: in which places the Apostles speak of the cer-********

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Two questions resolved.

A believer may have certain knowledge of his perseverance. 1 Examples.

tain knowledge of perseverance and of salvation in the name of all believing and Justified persons.

2. Reasons.

1.

It is also evident from reason, and necessary consequence from Scriptural Truths. 1. Because a renewed man may know that thing certainly, wherein he rejoiceth, for joy is not in things uncertain; but we rejoyce in the hope of glory. Rom. 5. 2 therefore a renewed man may know that he shall persevere in grace unto glory. 2. A renewed man may know that in certainty, for which he blesteth God, seeing we blest not for things uncertain. But renewed men blest God for the grace of perseverance 1 Pet. 1. 5. blessed be God, we are kept, by his power through Faith unto the inheritance, &c. 3. If a man renewed may know that he hath justifying Faith, then may he know certainly that he shall be saved, and persevere in grace unto eternal life, because there is an inseparable conjunction betwixt this Faith and eternal life. Job. 3. 16. Job. 5. 24. Job. 6. 47. but a renewed man may know that he hath Justifying Faith, because it were in vain to require a man to examine himself, if he be in the Faith; if so be he could not know it after examination, for a man cannot examine himself in that which is impossible to be known; but we are commanded to examine our selves if we be in the Faith 2 Cor. 13. 5. which cannot be understood only of that Catholick and Dogmatick Faith (as Adversaries alledge) because Paul speaketh to them who had received the Christian Doctrine already, and there was no doubt concerning the soundness of it; as also he speaks there of Christ his dwelling in us by Faith, when we are assured Christ is ours as a man is assured of the society and company of one who dwelleth in the same house with him; and the Faith whereby Christ dwells in a man, is that special Faith which purifieth the heart where he dwells.

A renewed man may know his perseverance by a certainty of Faith.

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3.

To the second I answer: there is a knowledge of a thing to come from probabilities or conjectures, and this is opinion only, which is liable to error, and therefore in it there is no certain knowledge. 2. There is a knowledge of a thing from the natural and immediate cause of it; This is an assent firm and evident, and is called Science. 3. There is a Moral certitude,

tude when a man knoweth the certainty of his estate for the present, but is uncertain whether it will continue, as a man from sense may know a present heat in his body, but is uncertain whether the same will endure; some learned Divines in the Roman Church, grant this moral certitude of salvation. 4. There is a Certitude of Divine Faith, whereby we assent to supernatural truths, not from any evidence intrinsecal in the thing known, but from evidence of Divine authority revealing the same in the Word. The certitude of knowledge in a man renewed concerning his perseverance, is not opinion, for that is uncertain, and lyable to error. It is not Science, because this is from natural reason. But the knowledge of perseverance is taught by Scripture and divine revelation. Neither is it moral certitude only for the present; but it is a certitude of divine Faith, grounded on divine Authority in holy Scriptures.

4.

Obj. But how can a man know with certainty of Faith (that he himself believeth) because it is not particularly revealed in Scripture, that such a man by name believeth: Therefore the proposition of his believing in special, not being founded on divine authority, the conclusion concerning his perseverance and certainty of salvation cannot be certain by a divine Faith.

Obj.

Ans. I answer 1. A conclusion may be *de fide*, and should be assented to by a divine Faith, if it be deduced from one proposition set down in holy Scripture; and another made evident by the light of nature or sense; As for example, this conclusion (the Father and the Son in the holy Trinity, are two distinct persons) is, and should be assented to with a divine Faith: and yet is deduced from one proposition known by the light of nature: To wit, that which begets, is distinct from that which is begotten; and from another proposition known by the light of the Word, To wit, but the Father begets, and the Son is begotten in like manner; this conclusion (Jesus born of the Virgin Mary is the Messiah) is to be assented to with divine Faith; and yet our Lord inferreth the same from one proposition known by the light of Scripture, To wit, Isaiah 35. he that doth the works of the Messiah is he true Messiah; But I do these

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works (saith our Lord) *Math. 11. 3.* Now this assumption was known by sense, and by seeing him do those works: so I say this conclusion (I shall persevere in grace unto eternal life) is assented unto by divine Faith, and is deduced from one proposition known by the light of Scripture; To wit, *He that believeth shall not perish*, but persevere unto eternal life. *Ioh. 3. 16.* And from another known by the light of spiritual sense in the renewed man: To wit, *But I believe.* 2. This spiritual sense of a Believer is not a fantasie or imagination, but is soundly founded on the qualifications and marks of true saving Faith, as they are holden forth in holy Scripture; as 1. That true faith from sense of Gods love doth humble the heart and afflict the spirit with sorrow for sin. *Zach. 12. 10.* *They shall look upon him whom they pierced, and they shall mourn.* This look is by believing, and it brings home with it a sense of love, which woundeth the heart with sorrow for sin. 2. True Faith purgeth and purifieth the heart, *Act. 15. 9.* Christ received by Faith to dwell in our hearts, doth by the sweet smell of his ointments and graces purge out of our hearts the sent and delight of sinful and vile lusts. 3. This true saving Faith is not dead and idle, but holy and operative; *It worketh by love, Gal. 5. 6.* as the fire worketh by heat on the objects set before it, so Faith by love to God bringeth forth works of holyness toward God, and of righteousness toward our neighbour. 4. Lastly, it is a prevailing and overcoming Faith. *1 Joh. 5. 4.* *This is the victory that overcometh the world, even our Faith:* and Faith resisting and overcoming temptations is a sound Faith; Though a renewed man and sound Believer may be overcome by temptation at a time in his affections: Yet his will is not wholly subdued and overcome: for the ill he doth, he willeth it not. *Rom. 7. 19.* *To Jesus Christ the Author and Finisher of our Faith, with the Father, and holy Ghost be all praise; Amen.*

Victory



Victory over DEATH, through CHRIST.

I. COR. 15. 56, 57.

The sting of death is sin, and the strength of sin is the Law.

But thanks be to God, who giveth us the Victory through Jesus Christ.



Our perseverance in the state of grace, is a fruit of the Merit of Christ, to a peaceable death in the favour of God, and in the hope of glory; is a refreshing stream flowing from the fulness of Jesus Christ. The comfortable tast of the fruits of the Cross of Christ doth sweeten the bitterness of death, as that tree did sweeten the waters of *Marah. Exod. 15. 25.*

A peaceable death flows from the fulness of Christ.

In the words two points offer themselves to our consideration. 1. *A twofold misery*, from which we are delivered: to wit the sting of death, and the strength of sin. 2. *The procurer of our deliverance*: Thanks be to God who giveth us the victory through our Lord Jesus Christ.

In the words two points.

As for the one part of our misery, the curse and rigor of the Law, and how we are delivered from it, we spoke already in a Sermon on *Act. 13. 39.* Only I would speak one word to clear how the Law, which forbiddeth sin, and threatneth punishment to the sinner, is said to be the strength of sin: It is not

In what sense the Law is the strength of sin.

not to be understood so ; as if the Law did strengthen a man to, or in sinning, for it prohibits sin, and reveals wrath from heaven against all unrighteousness and disobedience ; but the Law is called the strength of sin, because a man is renewed, before the time the Lord by grace rectifies his will and affections, doth from his own inbred corruption take occasion at hearing of the Law, to enlarge his vast desires toward all the sins forbidden therein : It is not so much the forbidding of sin, as sin forbidden and heard of, that provoked the sinful appetite, Rom. 7. 7, 8. *Is the Law sin, God forbid ? Nay, I had not known sin, but by the Law ; but sin taking occasion by the commandment, wrought in me all manner of concupiscence, for without the Law sin was dead.* Our inordinate concupiscence, when it is once awaked by hearing of sins forbidden, like a sleeping Dog awaked, becomes more fierce to commit sin ; like those whose appetite is depraved by that disease called *Mulacia* or *Pica*, they long most after meats forbidden ; for this reason *Aquinas* renders the word *Supra* *Augmentum* ; as if the Law were the encirclement and augmentation of sin ; because by hearing the Law, the desire of a man unrenewed is the more increased after sin : *Luther's* similitude is very apposite to this purpose ; as fire (saith he) in burnt lime-stone appeareth not, until ye cast water on it, and then immediately it smoketh ; so the fire of concupiscence which should be quenched by the Law, is from mans own latent corruption provoked by the Law : There is no fault in the Law, but in mans disordered will, and appetite ; As when a sick patient longs after meat forbidden by the *Physician*, there is no fault in the *Physician*, but in the disordered appetite of the patient.

How sin is a sting.

1.

The other part of mans misery through sin, is the misery of death ; the sting of death is sin ; *As by the sting of a venomous Serpent cometh an inflammation of the blood, together with a great torment and pain in the body,* so by sin, which is the sting of that old Serpent, cometh pain and horror in the conscience, and consumption in the body, with dissolution and death at last : And as the sting is the only weapon of a Serpent, without which he can do no harm, so sin only, specially impenitency and unbelief, are the strength and weapon of death,

death, which make it both fearful and hurtful to the children of men.

Sin which is the sting of the old Serpent, when it came into Sin brought the world, and was altered in our nature by a virtual consent death. in our first parents, it brought death along with it. Rom. 5. 12. *By one man sin entered into the world, and death by sin.* 1 Cor. 15. 21. *By man came death :* By death, the wages of sin, we understand both all the alterations in the body preceding our death, and also all the pains and evils that accompany death ; Thus then by death we understand those particular evils of misery. 1. A subjection to the necessity of dying. 2. Alterations and sickness in the body disposing it for death. 3. Fear of death. 4. Pain in death. 5. The separation of soul and body. 6. The curse of death.

First man by sinning became subject to a necessity of dying : By death is understood. As soon as he sinned, he became mortal ; No sooner sin entered into his soul, but mortality and corruption immediately entered into his body ; then the parcels of dust that were bound together by the bond of innocency, were shaken loose, and as a glass of sand turned up, the body became mortal, and the life of man subject to a continual flux and decay ; for after he had sinned, and not till then, it was said by the Lord of life unto him, *Dust thou art, and to dust shalt thou return,* Gen. 3. 19. It may be truly said of *Adams* body, that in the state of innocency it was both *Mortal* and *Immortal*, in respect of a capacity indifferent to dye or live : and also it may be said to have been neither mortal nor immortal in respect it was created free from a necessary subjection to dying, or an absolute appointment of God to live for ever : It was the gross error of *Pelagius* a patron of corrupt nature, and an enemy to free grace, To affirm that Infants were not born in sin, but that they had it only by imitation ; when he was pressed by force of argument taken from the death of Infants as a bitter fruit of original corruption in them, his answer was, that man would have dyed, though he had never sinned, because (said he) man had a mortal body composed of contrary elementary qualities, which warring one against another, would have made alteration in the body, and in the end brought it to corruption and dissolution.

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confuted.

tion; But for confutation of this error, we should consider, First as God created *Adam* with power of free will to stand or fall, so he created him with a capacity to dye or not dye, according to the right use or abuse of his free will. Next, as God did not create *Adam* with an inclination (though he was of a mutable condition) to sin; for as an inclination to sin, being the first step of turning from God, is sinful, and the most holy God is not the Author of sin; so a subjection to the necessity of dying was not, before man subjected himself willingly to sin; for our most just God, though by an act of sovereign power and dominion over his own creature, as the Potter over his vessel, he might annihilate the same, yet would he not punish his innocent creature before it had sinned, and was found guilty, and liable to punishment. This was *Abraham's* argument for sparing the innocent in *Sodom*, if there were any; *Shall not* (said he) *the Judge of all the earth do right?* Gen. 18. 25. As for the contrary Elementary qualities of heat, and cold, moistness and dryness created in the body; I answer, if man had persisted in his integrity, keeping an harmony with God and his will, then God would have kept these qualities in a right temper, and just symmetry amongst themselves, without destroying one another: As by an over-ruling providence he preserved the Lion and the Lamb, the Woolf and the Kid together in one Ark of *Noah*, without the destruction of the Lamb and Kid; as he restrained the Lion from destroying the living *As*, or the dead body of the Prophet; 1 King. 13. As he restrained the fire *Dan*. 3. in the exercise of it, that it did not so much as singe a hair of their heads, though at the same time he did not destroy the fire in the heat and nature of it; So the Lord would have preserved those elementary qualities in their nature and first act, though in their second act and exercise he would have restrained them from destroying one another, if man had stood in integrity: And will not the Lord preserve our glorified bodies in heaven in a condition of an immutable immortality and incorruption, though they will be raised (as is very probable) with the same Elementary qualities wherewith they were created in the state of integrity?

Secondly as sin brought on man a necessary subjection to death

Weak-
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sickness.

death and dissolution, so it brought alterations upon the body by weakness and sickness: Thus *David* acknowledged in the time he was under some distemper in body. *Psal.* 38. 3. *there is no rest in my bones because of my sin*; weakness and sickness of the body is a consequent of sin; if man had continued in the state of innocency, his labour & exercise in the body should have been to him as a recreation with delight, and continued strength in his Spirit, whereas it is since the fall with toyl in the body and faintness in the Spirit. *Gen.* 3. 19. *In the sweat of thy face shalt thou eat thy bread*. Mans fainting and weariness of Spirit in the labour of his calling do convince him guilty of original corruption, and preach unto him humiliation and repentance; as weariness, so sickness in the body, is a fruit of sin; It is a commotion and collision of those humors in the body, which God restrained from breaking out one upon another, so long as man by sin transgressed not the bounds set to him by God; but when man passed his bounds, then the humors of the body passed their bounds, and like an impetuous flood after the bulwark is removed, over-runs the whole body: Sin made way to this inundation, which in the estate of integrity was barred up in the body by the over-ruling providence of God, who shutteth up and openeth the bars even of the great ocean at his own pleasure.

Thirdly from sin is that tormenting fear of death, which keepeth the heart of miserable man in traitness and bondage. *Heb.* 2. 15. *Through the fear of death all their life time are subject to bondage*: In which words a sinner is compared to a Malefactor condemned, shut up in prison, and under a continual fear of the execution of the sentence: It is the Apostles allusion also, *Gal.* 3. 22. *The Scripture hath shut up all under sin*; that is, it hath convinced all men of guiltiness and of obligation to eternal death. *Iob* 18. 14. Death is called, *the King of terrors*; Heathens called it the most fearful of all fearful things: *Caligula* the fourth Roman Emperour, hid himself under a bed when he heard the noise of thunder; guiltiness in the conscience, is the worm that breeds this gnawing and tormenting fear of death. *Cains* guiltiness made him fear every one that met him, would kill him: This fear of death until it be

Torment-
ing fear of
death.

qualified and tempered by Faith in the Merit of the death of our Lord, doth exceedingly torment and disquiet the heart of man; in the midst of all his pleasures even a glancing thought of death maketh his heart sorrowful; Amidst all his plenty he is like unto *Damocles*, who had not a least taste the dainties on *Dionysius* his table, for fear of the drawn sword hanging over his head by an hair; in like manner the fear of death in his adversity doth wonderfully disquiet him; he taketh a very small cross, though it were but a sore head, to be a beginning of his endless woes, to be a drop of that cloud of fierce wrath that is to be poured out upon him in vials at his death and judgment, and to be a Messenger sent of God to arrest him.

4. Pain in dying.

Fourthly, *Pain in dying* is also a bitter fruit of sin; This bitterness and *Antipathy* betwixt the living man and death is a part of the wages of original sin; It is true some wicked men may have little or no pain at their death. *Psal. 73. 4. There are no bands in their death.* But all that calmness is but a short Sun-shine before a storm: the fearful tempest of Gods wrath abideth them; their day comes on apace, wherein their worm dyeth not, and their fire will not be quenched. The rich Glutton (no doubt) at his death had store of all Lenitives that could give him any ease, whereas *Lazarus* had none. But that rich man afterward felt the pain to the uttermost; he got not a drop of cold water to refresh him. The death of some wicked men is like those *Fishes* going down with much facility through *Jordan*, till they once fall into the dead Sea, and there they die; so the wicked man is driven away in his wickedness, but the righteous hath hope in his death. *Prov. 14. 32.*

5. Separation of the soul and body.

Fifthly, In the first death is implied the dissolution itself, when the soul and body by their union making up one person, are separated the one from the other; This actual separation is also a punishment of sin. *Rom. 6. 23. The wages of sin is death.* It is true *Enoch* and *Elias* were born in sin, but had not this separation of soul and body; yet it is certain, when they were translated in the body to heaven, they were separate from the society of men living on the earth; they were changed from a state of corruption, which was a separation, not of the soul from the body, but of all corruption from the body, and of the remainders.

remainders of sin dwelling in both; Moreover God who is above all his penal Laws and Statutes, might according to his good pleasure give an Indulgence and Immunity to his servants from that penal Ordinance of death, as he did grant unto *David* an Indulgence to eat of the Shew-bread, notwithstanding there was a positive Statute to the contrary.

The sixth and last evil of misery implied in death threatened against man before his fall, and deserved by his fall, is the curse of death, when it serve him as a *darke & dreary passage into the second death and outer darkness*. This by the fall was deserved by all; and herein stands the curse of death, that not only it separate the soul and the body, but as Gods officer it openeth the prison door, to the end the soul the prime malefactor may be first drawn forth, and put under the execution of wrath; and therefore the body which did second the soul in obeying the lusts of the flesh, is put to the suffering of eternal wrath at the day of resurrection; Death to the rich Glutton was a dark trance carrying him into hell: As hell itself and the bottomless pit are the wages of sin deserved by all, so is also the curse of death in being a passage unto hell due unto all sinners; for as the Malefactor deserveth the execution of the sentence of death; so in like manner to be carried in such a way that leads to the place of execution.

This Doctrine serveth for our humiliation; seeing sin is the cause, procuring death with all the alterations going before, the pain accompanying, and the destructions following it, *It is our duty when ever any change seisseth on the body, to humble our spirits before God, and to acknowledge the sins of our souls*; Remember the distemper of the soul brought on all the distempers and indispositions upon the body: There may be many new and strange diseases in this sinful age, whereof it is hard for the most skilful *Physician* to find out and shew the true natural cause, but it is most easie to find out the true spiritual cause both of our new and old diseases, which is the corruption of our inward man; as in the last and worst of times, new and strange sins do abound, foretold *2 Tim. 3.* which our Ancestors and many honest Pagans having nothing but natures light, would have abhorred, and said as *Jezabel*, *Am I a dead Dog to do* such.

such things? so no wonder there be new diseases inflicted justly by God as new punishments of new and uncouth transgressions. Therefore at what time soever thou findest any alteration in thy constitution bodily, humble thy self in the sight of God, acknowledge thy indwelling corruption, thy original and actual sins: for our sinful corruption is the peccant and malignant humor, from which proceed all the distempers and out-breakings in the body; It was Davids practise in the time of bodily sickness, to be humbled for his sins; and his greatest desire was to be healed of them; *Psal. 39. 8. Deliver me from all my transgressions*; and if all men should make this humbling use of bodily indisposition, how much more such men in whom sins have not only been a meritorious cause of their sickness and weakness, but some particular sins have been an active and efficient cause of their great distemper of body? as some persons weakened through incontinency or intemperance do pine away in the punishment of their own iniquities; how should such be humbled before God, when they may read in great letters imprinted on their bodies their particular sins? If any such belong to God, they will pine away with grief of heart for their sins; they never turn their bodies in the bed of sickness, but their sins return to their memory, and they cry with *Ezechias, I am oppressed, Lord undertake for me.*

2. Seek earnestly the health of thy soul.

2. After thou hast in time of sickness humbled thy self before God in acknowledging thy sins, seek first and most earnestly thy souls health; So did David in a time of sickness, *Psal. 41. 4. Heal my soul, for I have sinned against thee*: Our first and chief care should be to have that which is most precious healed first; Men are more careful to heal *Apothems* in the noble parts, then scratches in the skin: to heal a wound in the face, then one in the back: No man is so senseless and soul-less as to deny that the soul is more noble and precious then the body; and therefore soul-health is most to be sought after, and to be preserved.

3. Use lawful means to recover the body.

3. Having acknowledged thy sins, and sought first soul-health and Remission of sins, thereafter in the name of God, use all lawful means for recovery of thy bodily health: To this effect thou mayest and shouldst use the help of the Physician; his calling is the good Ordinance of God, but beware thou put thy

thy trust in the lawful means; for as small means through Gods blessing giving vertue to them will do much good: so without it all consultations, operations, and applications of the most probable means cannot profit thee in thy sickness; Therefore in using lawful means though never so weak, be earnest with God by prayer for a blessing: Beware on any terms to use unlawful means, as *Abaziah* did, *2 King. 1. He consulted with the Divel* for recovering his health; such means will not cure thee; or if they do, they may possibly cure thy body, but withal they give a deadly wound to thy soul; for it is certain the Divel doth more evil this way by healing, then by inflicting diseases: Those who are called by the ignorant multitude good witches, do far more evil then those who are called evil, because the first do wound the souls of those whose bodies they cure, by their consulting and wicked compliance with such unlawful means; and as the soul is far better then the body, so the destruction of the soul is worse then that of the body.

Use. 2. It serveth for instruction to teach us patience under sickness and bodily indispositions: be patient O man, the Lord doth thee no wrong; thy way and thy doings have procured those things unto thee. *Ier. 4. 18. Wherefore doth a living man complain? a man for the punishment of his sins. Lament. 3. 39. It is a mercy thou art yet a living man, and hast any time allowed to thee for thy repentance*: at such a time say thou with the Church. *Micah 7. 9. I will bear the indignation of the Lord, because I have sinned against him.* It is true, the dear children of God in time of sore and long continuing sickness will have some paroxysms and fits of impatience: Patient *Iob* cursed the day of his birth. *Iob 3. 1. Ionah* was very impatient at the time he had pain in his head and faintness in his heart, *Ionah 4. 8, 9. good Ezechias* had his own fit also, *Isa. 38. 13. as a Lyon he will break all my bones.* But such fits abide not with them: They recollect themselves, they mourn and chatter for their impatience, they pray for patience & resolve in the strength of the Lord to submit to his holy will for the measure of their sickness both in the degree and endurance of it: *Iob* saith after the fit is gone, *though he should kill*

Use. 2. Learn and exercise patience in sickness.

kill me, yet will I trust in him. *Iob* 13. 15. and *Ezechias* prayeth to God, and resolveth on patience and submission for time coming. *Isa.* 38. 14. 15. *What shall I say? he hath both spoken unto me, and himself hath done it.* Our heavenly Father spareth us in our fits of impatience, and beareth with us, as a tender-hearted Father beareth with his cankered childe in time of sickness: he considereth wisely, his sick child speaketh frowardly from a distemper in his body, and not from any disaffection in his heart: Our wise Lord careth not for the flashes and flatterings of hypocrites and wicked men, when his heavy hand is upon them *Psal* 78. 38. *They did flatter him with their mouth:* then it may be God will get many fair words and large promises: Neither is he provoked to wrath by the sudden fits and unadvised out-breaking infirmities of his own dear children in time of heavy diseases. *Psal.* 103. 13. *Like as a Father pitieth his children, so the Lord pitieth them that fear him;* The Spirit of God sets before us the patience of *Iob*, *Iam.* 5. 11. *Ye have heard of the patience of Iob:* but there is not one word of his impatience; Our gracious God remembers and rewards for his Sons sake the purpose of their will and the affection of their heart but he forgiveth and forgetteth their infirmities & imperfections: The child of God recovered out of his sickness, calls to mind his own impatience, & the riches of Gods bounty in bearing with him, and pardoning him: this makes him to walk the more humbly with his God all his life time; this wonderfully engageth his heart towards God; As Patients recovered of a dangerous disease, should be very thankful to the Physician, who did diligently and kindly attend them, notwithstanding their untowardness in the time: so the children of God that have been waited on in time of sickness with much patience and loving kindness of their heavenly Father, when they look back to their recovery, both from bodily sickness and soul distempers, they will cry out with *David*, *Psal.* 116. 12. 13. *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord.*

3. Use.
Be moderate
in the use of
worldly
things

It serveth for admonition, to put us in mind to be moderate
and

and sober in spirit in the use of things worldly; Man is subject to a necessity of dying: therefore set not your hearts too much upon those things ye must sometimes leave; *1 Cor.* 7. 31. *Use the world as not abusing it;* we abuse it, and it abuseth and abaseth us, when we make it Master of our affections; then make we the earth our heaven and happiness; and by so doing the world draweth away the heart from true happiness; The *Apostle* telleth us, the fashion of this world passeth away like a Stage-play (as the word imports) within the space of 100. years (if the world endure so long) new Actors and Players will come upon the Stage; One generation goeth and another cometh, like some going to the common market, & others who have made either a good or evil bargain coming from it; you would think that Son foolish and evil-advised, who being sent by his Father to travel for a short time in a strange countrey, should marry there without his Fathers consent, in a place which he must leave, and he knoweth not how soon his father may send for him, and reckon with him for misdemeanors abroad; and shall we be so foolish and unadvised as to espouse our hearts to the world? For who can tell how soon the Lord may send his messenger death for us, and sentence us with an eternal divorce, because our hearts went a whoring from him after strange lovers. 2. *Let us not be proud of any thing we enjoy in this present world;* Thou canst not tell how short a time thou maist enjoy it; It is both vanity and folly to be proud of a borrowed cloak: thou canst not tell, how soon it may be sent for, and thou divested of it; The *Romans* of old did put a Sergeant in the triumphal Chariot to keep the triumphing Conqueror amidst all his triumph within the bounds of moderation and sobriety of spirit, by crying to him, *Memento te esse mortalem*, Remember thou art a mortal man: *Philip* of *Macedon* directed his Page every morning to call at his chamber door with this morning salutation, *Memento mori*. Remember death: Thoughts of mortality in the morning keeps our spirits sober all day long: *Tamherlane* that great captain and conqueror caused a winding sheet to be carried in his march before him: the displaying of deaths banner made him sober-minded amidst all his warlike and

Be not
proud of
any thing
enjoyed.

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victorious banners: it is well known some *Jews* of the greater and better sort had their sepulchers in their gardens, that in the midst of their pleasures they might be mindful of death: The thoughts of it were as water to their wine, for preserving them from surfeit and drunkenness with worldly cares and pleasures.

Use. 4.
Be preparing
for our
change.

This doctrine serveth for exhortation: seeing sin hath brought on man a necessary subjection unto death, it is the wisdom and duty of every person to be preparing for their change; this is a duty required both of young and old; The Preacher giveth the same counsel to young men, Eccles. 12. 1. *Remember thy Creator in the days of thy youth*; and his reason is taken from death insensible, and yet most certain approach; because the time is coming when the marrow of the back-bone which joyns all the members to the head, and one to another as a silver cord, will be loosed. The heart that is like a golden bowl, from which all the parts of the body drink in the vital spirits, will be broken: And the head that is like a wheel, eminent and conspicuous above other members, as the wheel is above the cistern, it will be broken and laid in the dust; Although thou be young, yet remember the day of death comes on apace; No sooner begin we to live, but so soon begin we to die; Our life is in a continual flux and sometime it will run out; The serious fore-thought of this change will be a mean to mortifie youthful lusts; This will make sin die in thee, before thy self die; and thy life will be most comfortable after thy dying to sin; from thenceforth Christ liveth in thee. Gal. 2. 20. and he comforteth and reviveth the heart where he dwelleth and liveth. Isa. 57. 15. If the young should prepare for their change; what should those do who are of riper years, and by course of nature neerer to the end of their journey? should not such prepare for their removal, as Job did, Job. 14. 14. *All the days of my appointed time will I wait, till my change come*: Consider 1. The necessity of death is inevitable; it is appointed for all to die. Heb. 9. 27. Nothing earthy can exempt thee, not thy riches: the rich Glutton died: Not thy honour: Kings are laid in the dust: Not thy wisdom; Solomon died; against it nor might nor strength

Motives.
1.

strength will guard thee. Great Commanders have been arrested and hurried to death's prison in the head of their armies: yea grace will not exempt thee; Abraham & the believing Patriarchs died. 2. Consider the circumstances of time, place, and manner are all most uncertain. One said truly, we all come into the world one way, but we go out of it a thousand divers ways: Therefore thou shouldst be preparing at all times; for thou knowest not at what hour of the day or watch of the night, death may come upon thee as a thief: Did not death and destruction come upon the old world when they were most secure? Mat. 24. 38. And upon the rich man at the time he had most rest and plenty of provision for many days, Luke 12. 18. Therefore number to thy self not years, but days, and count every day as thy last day. Psal. 90. 12. *So teach us to number our days, that we may apply our hearts unto wisdom*: and is not this a special point of wisdom to foresee, the plague, and hide our selves under the shadow of Christ and the merit of his death from the curse of death? Prov. 23. 3. *A prudent man, foreseeth the evil and hideth himself, but the simple pass on and are punished*: yea the Heathen Poet could say, Think every day thy last day: in all places guard thy heart and be preparing for death, at home and abroad: thou mayst go out of thy house in good health in the morning but return home sick, and die before the evening. 2 King. 4. 18. Old Eli went out in good health in the morning, but dyed before the evening, 1 Sam. 4. 18.

Object. But how shall I be prepared for death. Answ. 1. Labour for repentance and reconciliation with God: be reconciled with thine adversary while thou art in the way. Mat. 5. which place Augustine applieth to this same purpose: for if thou dyest in thy impenitency, having God thy adversary, consider in time what will be thy fear and confusion in the day of thy appearing before his tribunal: Sin unrepented of is the sting, whereby the first death woundeth a dying man with an incurable wound unto eternal death: As the sting of the Scorpion inflameth and tormenteth the whole man that is stung, so known sins unrepented of, put soul and body in a flame of unquenchable fire: thus it was with that miserable rich man, Luke 16. 24. Delay not thy repentance and the seeking

How to pre-
pare for
death.
1.

Augustine

seeking of thy remission till thou art on thy death bed: would ye not think that malefactor a careless fool, and unnatural to himself, who should delay to seek his remission unto the very day he were taken out of prison to the place of execution? though God hath promised mercy to him that repenteth, yet hath he not promised repentance to him that delayeth: *if he sluggard foldeth his hands, and saith yet a little sleep, a little slumber, and his poverty cometh as an armed man: he cannot resist it.* Prov. 24. 34. so it is with a careless Professor, who sleepeth over his days, and hath not a thought of death, till it be at door: then doth it surprize him as an enemy armed with the dart and sting of sin unrepented of, and such a man not guarded by the shield of faith into the righteousness of Jesus Christ, is confounded and overcome as a naked souldier with fear at the very sight of death: Such debtors who delay to think on their debts, and in time to speak for favour with their creditors, when the term of reckoning and payment comes, they are confounded with shame and fear: therefore delay not, but in time confess thy debts unto God, seek thy discharge and acquittance in the blood of Christ, who is the surety of the new Covenant. Labour by faith in the charter and Covenant of grace for a sight of that great salvation purchased by the death of Jesus, that at thy death with old Simeon thou mayst say and sing that Swan-like song, *Mine eyes have seen thy salvation: now lettest thou thy servant depart in peace.* Luke 2. 29. 2. As thou wouldst be well prepared for death, Labour to keep a good conscience in thy life-time: This is the chest wherein thy remission and peace is kept: a man of good conscience, in all things willing to live honestly, as the Apostle describes, Heb. 13. 18. he liveth and dieth in peace: It was Hezekiah his great comfort in his sickness and apprehension of death 2 Kings 20. 3. *I have walked before thee in truth, and with a perfect heart;* It was Pauls comfort, 2 Tim. 4. 7, 8. *I have fought a good fight, henceforth is laid up for me a crown of righteousness.* A good conscience is a continual feast, it hath the sweetest relish at death: when a man at that time is become like old Barzillai through age and debility. 2 Sam. 19. 35. his senses of seeing, taking and hearing fail him, yet even

even at that time the relish of a good conscience will most refresh him. 3. Be thou prepared *as the wise virgins were to meet the bridegroom, not only with light in their lamps* (as the foolish virgins were also) *but with oyl in their vessels;* Not only must thou have the light of a fair profession before the world, but also thou must have in thy heart the oyl of charity toward God and man; If thou have love toward God and his holy commandments and love unfained toward thy neighbour, but specially toward those in whom thou seest most of the image of God, then art thou prepared for death, and life eternal is prepared for thee. 1 Cor. 2. 9. *Eye hath not seen, ear hath not heard, neither can it enter into the heart of man to conceive, what God hath prepared for them that love him.* And 1 Joh. 3. 14. *By this we know that we have passed from death to life, because we love the Brethren:* but thou who hatest thy neighbour, art filled with bitterness and desire of revenge, and wilt not commit thy cause to him who judgeth righteously: thou art not yet prepared for death, so long as thou art in the gall of bitterness; for *he that loveth not his brother, abideth in death,* 1 Joh. 3. 15. That rigid and merciless servant who had no pity on his fellow servant, was cast into prison: So (saith our Lord) our heavenly father will do unto us, if we from our hearts forgive not every one his brother their trespasses. Mat. 18. 33. 4. We should be prepared *as good and faithful servants, waiting for the return of their absent Lord.* Luke 12. 36. *having their loyns girded, and watching.* In those Eastern countreys, the servants for their better expediting business at home, or their Journeys abroad did gird up their long cloaths, that they should not entangle their feet and retard them in their course. The Apostle Eph. 6. speaketh of *the girdle of truth and sincerity* when our affections are taken off from things earthly, trussed up, united together, and set on God; when our heart is in heaven where our treasure is: Then and not till then is a man prepared for death. When his minde is heavenly, and his affections are not trailing on the things of the earth, like long garments licking up the dust: for a worldly minded man is not yet prepared for death: A man that spendeth all his time and care upon repairing the house where he dwelleth for the present, but

speakeſt not for another houſe, nor ſendeth away any of his furniture to it: will ye ſay ſuch a man hath any mind to remove? ſo a worldly-minded man that ſpendeth his time and ſtrength of ſpirit upon this preſent world, who ſpeakeſt not to God in time by prayer for that eternal houſe in heaven, that ſendeth not his heart before him as a part of his heavenly furniture, ſuch a man is not prepared for removal out of this world; Therefore let us obey our Lords warning, Luke 21. 34. *Let not your hearts be oppreſſed with ſurfeiting or drunkenneſs, and with the cares of this life, and ſo that day come upon you unawares*; A heart fixed on the world is taken away unwillingly: at death the worldly man who had his full heaven in a full barn, his ſoul was taken from him, Luke 12. 20. The worldly-minded man, unleſs he repent and become heavenly-minded, doth in ſome reſpect die a violent death: he doth not as our Lord did, *commit his ſpirit into the hands of his Father*, but his ſoul is taken from him againſt his will; he is drawn forth as a Malefactor from the priſon of his earthly houſe to the place of execution; But the ſpiritual man, that hath his heart drawn off the world, and ſet on God, he hath his ſoul ready in his hand to put it over into Gods hand; he *knoweth whom he hath believed, and that his faithful creator will keep the good thing committed to him againſt that day*; As thou muſt gird up thy loyns, ſo thou muſt watch, for thou knoweſt not how ſoon thy Lord may ſend his meſſenger for thee; Watch over thy heart that it depart not from the living God by unbelief, nor be drawn away by thy inordinate concupiſcence and unruly affections; watch over thy ways that thou maiſt be found in thy Lords ways, walking in his holy commandments; bleſſed is the man, whom his Maſter when he cometh, findeth ſo doing; as thou watcheſt over thy own heart and ways, ſo watch and long after the coming of the Lord Jeſus Chriſt; and *this longing for death out of a love to be with him, is a ſure evidence of a ſoul well prepared for death*. 2 Tim. 4. 8. The Lord will give a *Crown of righteouſneſs, not to me only, but to them alſo who love his appearing*. To him with the Father and holy Ghoſt be all praife. Amen.

Having ſpoken of the ſting of death, we proceed to ſpeak of

the cure, and of our deliverance from it, The *Author* of our deliverance and victory is the *Lord Jeſus Chriſt*, the *Captain* of our ſalvation. The *Apoſtle* compareth death to a conquering and prevailing enemy, which by its ſting and weapon woundeth many with a mortal and incurable wound, becauſe ſuch men as live to ſin, and die in their guiltineſs, go down by the firſt death to the ſecond, into that bottomleſs pit, out of which there is no redemption.

Jeſus Chriſt our Lord by the merit of his death alone hath overcome death, and of a bitter enemy hath made death a comfortable friend to all who believe in him; for by him alone we get victory over death. That we may underſtand this point the better, we ſhould conſider, in what reſpect Chriſt hath delivered us from death; he hath not delivered us from our obligation and ſubjection to the neceſſity of dying, for we ſee believers dye as well as unbelievers; Neither hath he delivered us from being ſubject to ſickneſſes and alterations going before death; *David* complains, *the pains of hell got hold upon him*, Pſal. 116. 3. that is, extream pains in his body, and anxiety in his ſpirit; Neither hath our Lord delivered from pain at the hour of death, nor from the ſeparation of ſoul and body by death; But our Lord hath overcome death in theſe reſpects. 1. In reſpect of the ſting of death; he hath taken away our ſins; and as an enemy is overcome when his deadly weapon is taken out of his hand; ſo our Lord overcame death by taking away ſin on his croſs; for ſin is the ſting of death. Hoſ. 13. 14. *O Death, I will be thy plagues*. This the *Apoſtle* cites, 1 Cor. 15. 54. The *Captain* of our ſalvation upon the croſs, as in an open and pitched battel did ſpoyle *principalities and powers*, Col. 2. 15. One of theſe powers armed againſt us was death; he took away our ſins on the croſs, and ſo ſpoyled death of his weapon, as a valiant Conquerour takes away the weapons from a ſubdued enemy. 2. Jeſus Chriſt our Lord hath freed us from the fear of death. Heb. 2. 15. *he was partaker of fleſh and blood* (he took upon him our nature) *that he might deliver them who through the fear of death were all their life time ſubject to bondage*; Our Lord by taking away our ſins, the ſting and weapon

Of the cure of death.

Doct. Chriſt only hath overcome death for all that believe in him.

In reſpect of 1. The ſting of death.

2. The fear of death.

3. The curse
of death.

pon of death doth deliver us from the fear of death; for that which maketh an enemy fearful, is his deadly weapon; It is true, sometimes men may fear even a naked enemy, but they have no cause, seeing he cannot harm them. so some of Gods dear children at a time may exceed in the fear of death, but they have no such cause of fear; neither would they be so afraid, if they were strong in the faith of Jesus Christ, who hath disarmed death. 3. Our Lord hath delivered us from the curse of death, that to us the first death is not a dreadful passage to the second; Ioh. 3. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life.* Rev. 14. 13. *Blessed are they that die in the Lord, that henceforth they may rest from their labours.* As for weakness, sickness, pain, and alterations in the body, though our Lord hath not delivered us from them, yet by the merit of his death, and the grace of his Spirit, he sanctifieth them to us, and in a gracious providence turneth them to a good and spiritual use: Our Lords death is like to that salt that purged and sweetned the naughty waters of Jericho, 2 Kings 2. 21. and like the meal cast into the pot, wherein was the bitter herb: 2 Kings 4. 41. The death of our Lord hath taken wrath and the curse from out of all our afflictions, and maketh them useful and profitable unto us. Our Lord in a gracious dispensation turneth the bodily sickness of his own children into a spiritual medicine for purging an humorous and distempered soul: for bringing down the tympany and swelling pride of the heart: such as glory and boast in the beauty or strength of the body, do see in time of sickness the weakness and vileness of the body, and so being humbled, learn to glory onely in the Lord, and in the beauty of his grace in the inward man. A sanctified sickness purgeth out of the heart covetousness (*the hearts Drop sic*) thirsting for more of this present world; when the sick man seeth the emptiness of things worldly which cannot give him any ease in the time of his greatest need; A sanctified sickness purgeth out unruly lusts, which are as a burning feaver to the soul; sickness takes down the body, and grace sanctifying it, turns it into a temple to the holy Ghost. The

wife

wise Master-builder useth sicknels as a sharp edged tool, for polishing the body for the inhabitation of the Spirit, that it may be a temple prepared: In like manner our wise and merciful Lord, though he deliver not his own children from death, yet he maketh their death to be of singular good use to them: It is a putting off of corruption, that they may be clothed upon with incorruption: The death of wicked men, dying in their guiltiness, is like unto a thiefs putting off his cloaths, to the end he may be scourged: but the death of the godly is like unto a childs putting off the old garment that he may put on the new, that is incorruptible, and will not fade, but ever have a beautiful lustre: It is for this their soul doth groan and long 2 Cor. 5. 2. *In this we groan, earnestly desiring to be clothed upon with our house, which is from heaven.* As for deaths dominion and power over our bodies in the grave, our Lord did take it also away by the merit of his death, and declared his victory over, and our deliverance from it, by raising his own body, and by loosing the bonds of death: when our Lord awoke from death, and stretched out the strength of his Godhead, like Sampson, he broke asunder those bonds as cords of flax. Our deliverance from the grave will be fully manifested in the day of the glorious resurrection of our bodies.

Obect. But is not the punishment of sin as well as the fault taken away in our Justification by the blood of Jesus? how comes it to pass that the children of God notwithstanding the forgiveness of their sins, are yet punished by temporal death?

Answer. I answer, that death temporal is formally and properly a punishment, when it is inflicted by God as a Judge in his wrath, and when it is a door and passage to the second death, and to a perpetual separation from the face of God: But the death of the godly is not inflicted by God in wrath, for these reasons.

1. Because in the remission of their sins and reconciliation with God in their justification, all wrath is taken away: God forgiveth and forgetteth their sins. Isa. 43. 25. *I blot out thy transgressions for my own names sake, and will not*

H h h

remember

4 The do-
minion of
death.

Obect.

Answer.
Death is not
inflicted on
Believers in
wrath.

remember thy sins; But where wrath remaineth, sin is not forgotten.

2. That which is sent and turned by God into a blessing is not inflicted in wrath: but death is turned into a blessing to the children of God. *Rev. 14. 13.* it is a passage unto their eternal rest in their countrey that is above: It is as a speedy passage by sea to a traveller returning home to his Fathers house.

3. That which which is precious in the eyes of the Lord, is not inflicted in wrath, for precious things are testimonies of love, and not evidences of wrath: but the death of the Saints is precious in the eyes of God. *Psal. 116. 15.* Next I answer, death to the godly is not a door of fear and condemnation, but of hope and salvation, *Rom 8. 1.* *There is no condemnation to them who are in Christ Jesus;* There may be in a great Princes house a common door and gate, at which Malefactors do enter, and go down into the dark dungeon, at which also the children may enter and go up to the rooms above that are full of light; The door is one and the same, but the use of it is far diverse in the respect to the one and the other; So dissolution at death is common both to the godly and wicked: but the relation that death hath to them is diverse: to the one it is a passage for glory, and to the other for eternal pain; from whence it appeareth; that the punishment standeth not so much in the dissolution of the person, which is common both to the godly and wicked; As in that ordination of the first death to be a passage unto eternal death, which in Gods purpose is ordained and in justice executed on the wicked. It is true, death will be bitter in the pains of it even to the godly, but this bitterness of death is not properly a punishment to the godly: as a bitter potion given out of the hand of a loving father to his weak child is not given as a punishment, but as a medicine, that though it be painful for a time, yet he may have stronger health in time to come. So after the bitterness of death is passed, the children of God get confirmed health and salvation in the kingdom of heaven.

Object.

Object. But hath not Christ by dying once, fully satisfied for

for us? how is it then, that Believers are not freed from that debt of death, for the which their surety hath given satisfaction?

Answer. I answer, true it is, Our Lord died, that by his death he might satisfy divine justice fully; but to this end we dye not, that we may satisfy divine justice: for a finite creature cannot satisfy infinite justice: yea the wicked in hell do not by their sufferings fully satisfy: they will be ever in satisfying, but never able to make out the satisfaction: The end of the death of the Godly is not (as was the end of Christs death) to satisfy the justice of God as a Judge, but to subject themselves to his fatherly pleasure and wisdom, that by death they may be purged from the dross of inbred corruption, and thus enter into the glory and Joy of their father, for corruption cannot inherit incorruption; did not our Lord fulfill all righteousness for us in his active obedience? and yet we stand obliged to the mandatory power of the Law: as we have endeavoured to prove elsewhere, in *Serm. 4. on Ezek. 36 6. 27.* though we be not bound to obey the Law for the same end our Lord obeyed it, to wit, for our justification, yet we are bound thereto for this end, that by our obedience we may testify our thankfulness to the Lord our creator and redeemer: likewise in our Lords passive obedience, his end was to satisfy for our guiltiness and obligation to punishment, but a special end in all our sufferings, is that we may be conformable to the Lord our head. *Rom 8. 29.* not by satisfying with him, but by our patient submission to the will of our heavenly father, like as our Lord in all things submitted to the will of his father.

Object. But many of the dear children of God are not freed from the fear of death: as David and Ezechias had their own fears in a large measure. *Psal. 116. Isa. 38.* How then say ye that Christ hath delivered us from the fear of death?

Answer. I answer, it is no wonder the godly have a natural fear, because they have, as all creatures, a natural desire of self-preservation; and this natural fear being concreated with man in the state of integrity, was not sinful.

H h h 2

But

Answer. Believers dye not to satisfy divine justice.

Object.

Answer. Believers have a natural fear of death.

But sometime this natural fear exceeds in the godly, when faith and hope is weak: This excess of natural fear is in them a sinful infirmity, not to be defended by any, but to be pitied by others, and mourned for by themselves, and prayed against by all: weakness of faith at such times makes their fears great and strong; when the children of God have deep apprehensions of death, and but weak apprehensions of *Jesus Christ*, and of eternal life by him, then is their eye fixed on the bitter potion, which breeds astonishment, until the time they gather their thoughts, and by faith and hope look to that eternal health which will follow upon this bitter potion. Our Lord said to *Peter*, Mat. 14 *Why art thou so fearful, O thou of little faith: little faith makes much fear: but a vigorous faith into Gods special presence, though it do not altogether expel, yet will it moderate and regulate our natural fear of death. Psal. 23. 4. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff comfort me: They are as children in their loving Fathers hand, and fear not to pass through that dark trance to their eternal Mansions of light and glory.*

Use 1.
Be thankful
for victory
over death.

This doctrine serves to rouse & raise our hearts unto the duty of *Thankfulness: Thanks be to God who giveth us the victory through our Lord Jesus Christ.* How should we bless our God for sending his wel-beloved son into the world, to deliver us from all our enemies, and from this awful enemy death, that assaileth us in our lowest condition! The damosels of *Jerusalem* praised *David*, who had slain his ten thousands: how then is *Dauids* Lord and ours to be praised, who hath overcome innumerable thousands at death in the behalf of his elect and redeemed ones? As *Sampson* killed many at his death, so the Captain of our salvation in his lowest condition subdued our enemies in their greatest strength: for *the weakness of God is stronger then men.* 1 Cor. 1. 25. Then was our Lord strongest in the might of his power, when he appeared weakest in his outward condition: by his cross he triumphed, by the shame he endured, he overcame that perpetual shame and confusion we had deserved: by his pains he saved us from eternal pains: and by his death he was the death and plague of

of.

of our death: how then should we love this Lord, who hath delivered our souls from the sting and curse of death, our eyes from perpetual tears, and our feet from falling into that bottomless gulph, out of which there is no returning? Amongst the Heathen, in whose hearts were engraven by the finger of nature some dim lines of the law of gratitude, *If any man in time of battel had rescued and saved a Roman Citizen, he was adorned with a new oaken crown or garland, and highly praised: how then should we, for whom, and before whom Christ was, and is crucified, praise him, who rescueth us from the power of death and prevents us with mercy that we are not sent from death into hell? The people of Israel did sing the high praises of the Lord for dividing the red sea, for bringing them through it, and for his mighty power and mercy in bringing them through Jordan to their promised rest: how then should we praise our Lord, who in his infinite power, unsearchable wisdom, and rich mercy, hath made a way for us through the deep of his sufferings into that heavenly rest? as at the Priests entering the river Jordan, Josh. 4. it divided and gave way to the people of God to pass over: so our great high Priest by going down to death, hath made a way for us through it unto eternal life: therefore from a deep sense of that which our Lord hath done already for us, and in hope of that happiness before us, hid with Christ in God, Let us bear a part in that new song, Rev. 5. 13. Blessing, glory, honor, and power be unto him that sitteth upon the throne, and unto the Lamb for ever, and ever.*

Use 2.
Submit to
the disposals
of God in
sickness,
death.
Motives.
1.
end.

It serveth for admonition: seeing our Lord Jesus Christ by his death sanctifieth our death, and all our bodily indispositions, by making them work for our good, and this also is a part of his victory; it is our duty in weakness and sickness to submit unto the wise & gracious dispensation of God, for doing whereof I propose these ensuing motives. 1. Because in the sickness of the children of God his wisdom is made manifest, ordering the sickness of their bodies for the healing of their souls. Rom. 8. 28. *All things work together for good to them that love him; their sickness is Gods medicine, and hath an operation on their souls for their good, what ever be the*

H h h 3

end of it; if the child of God recover, his sickness bringeth forth *the peaceable fruit of righteousness*: Heb. 12. 11. that is to say, a near and closer conformity to the will of God, the supreme Law of all righteousness, which righteousness and endeavour of conformity to the will of God bringeth forth peace of conscience as a sweet and pleasant fruit; But if the sickness be unto death, it bringeth forth the *incorruptible fruits of eternal life*. Therefore in time of sickness submit wholly to his most wise and holy will: Our Lord said to *Peter*, Joh. 13. *What I do, thou knowest not now, but thou shalt know*: so in the time of thy sickness, wherein the Lord purgeth thy soul, thou knowest not what thy Lord is doing, but afterward thou shalt know: Though the manner of his operation be a great mysterie and secret, yet the work brought forth in thy soul and conversation shall be manifest: Though sickness be like a medicine, sharp and bitter in the operation, yet it proveth very profitable in the souls health that followeth upon it: shall we take bitter potions upon the word of a man, a skilful Physitian, for the healing of our bodies, and shall we not accept sickness as a Medicine out of the hands of our wise God and loving Father for healing our souls? he is faithful, and hath promised that our afflictions, though grievous for the present, shall bring forth the peaceable fruit of righteousness, Heb. 12. 11. *If we endure trials, we shall receive the Crown of life*, Iam. 1. 12. Some in Gods preventing mercy have been drawn to God by their sickness: as that *Palsie-man*, Mar. 2. and that *hemorrhis woman*: The great Physitian at one time healed both their souls and their bodies: according to that of *Isa.* 48. 10. *I have chosen thee in the furnace of affliction*, he refines his own children as Gold, maketh them vessels of honour, and setteth his Image and superscription upon them in the legible characters of true holiness and righteousness. 2. Because he maketh his loving kindness and indulgency manifest to his own children in time of their sickness: do they not under long and lingering diseases now and then feel some sparks of his love warming and cherishing their hearts, and his sensible strength in the inward man upholding them under the burthen of a sick body? These glances

glances of his countenance and favour, are as cordials to keep their hearts from fainting: Thus did the Lord visit his servant *David*. *Psa.* 31. 7. *Thou hast considered my trouble, thou hast visited my soul in adversities*, and *Paul* 2 *Cor.* 1. 4. He comforteth us in all our tribulation.

3. Submit to his will in sickness; and consider with thyself *the Lords preventing mercy in preserving thee at such a time from many sins, whereinto thou mightest have fallen if thou hadst enjoyed health and liberty to go up and down a world full of snares*; Therefore if thou be yong, and under weakness, and a daily decay of bodily strength, adore the deep wisdom, and rich love of thy Lord, who keepeth thee in durance as a prisoner of hope; A father that keepeth within doors his distempered and distracted child without liberty to go abroad, doth it not as an act of rigor and unkindness, but out of much wisdom and love, fearing he should abuse his liberty, and throw himself away into dangers; so thy heavenly father by sickness puts a restraint upon thee, not out of hatred, but out of much love: It is far better to suffer affliction in a weak and sickly body, then to act sin in a strong and healthful body; It is much better to have the strength of grace made manifest in thy weak body, then to have a weak and unruly spirit in a strong body; It is much better to be under a sickly and suffering condition, then to be like those yong widows rambling up and down in their licentious health: such are not only soul-sick, but dead while they live in that base element of noysome lusts. 1 *Tim.* 5. 6. but the children of God living to him in their sickness, have healthful souls in sick bodyes; they have freedom of spirit under bodily restraint.

It serveth for a ground of comfort and encouragement to the children of God against the fear of death; and for the better establishing of our hearts, I propound these considerations. Use. 3. Comforts against the fear of death.

1 Consider, *Death is a naked and spayled enemy*, Our Lord hath taken the sting from it, so that it cannot harm thee: It is true the dear children of God have their own fits of natural fear, when they look to deaths pale and gasty face, but when

when in their second and better thoughts, they consider death hath no power nor weapon wherewith to hurt them, this doth raise and comfort their drooping spirits; and upon this account I may say to the child of God, as the two faithful spies said to the Children of Israel, affrighted with apprehensions of strong and mighty enemies in the way unto their promised rest, *Num. 14. 9. Their defence is departed from them, and the Lord is with us; fear them not.*

2. Consider, *Thy Lord and Captain of salvation is with thee at thy death;* and will lead thee through that dark trance: This was *David's* comfort, *Psal. 23. 4. I will not fear, although I walk through the valley of the shadow of death, because the Lord is with me:* This valley is like that of *Achor* to the child of God, a door of hope. *Hos. 2. 15.* As the children of *Israel* were much encouraged and comforted by the first taste of plenty in *Achor* at their entrance into the promised land: so the children of God at their entering into the valley of death, and border of eternity, receive of the first fruits of eternal life, peace in their consciences, and joy of the holy Ghost in their hearts; by faith and hope they see some light before them at the further end of this dark valley, like a light on the shoar, towards which their will doth steer the course of their affections; *Psal. 48. 14. He will be our guide even unto death;* Think not thy God who hath been thy guide through the wilderness, will leave thee when thou comest to *Jordan*, and to the border; Thou art both unthankful and unbelieving to entertain such unkind thoughts of thy kinde God, upon whom thou hast been cast from the womb: make better use of tried love, then to distrust him in the end of the day, who hath been with thee since the morning of thy life: but rather learn, as *David*, to make good use of former kindness: first to praise him, *Psal. 71. 6. By thee have I been holden up from the womb, my praise shall be continually of thee:* Next to hope and confide in him. *vers. 14. 16. I will hope continually, I will go in the strength of the Lord God:* And last, to pray to him for continuing his loving kindness, *ver. 17, 18. O God thou hast taught me from my youth; Now also when I am old and gray-headed, O God, forsake me not.*

3. Con-

3. Consider *thy union with Christ.* This is a main ground of comfort at death: *he is the saviour of his body.* all his members will be brought where himself their head is, he will be compleat in his body: he will not want the weakest or poorest believer, that did on earth cleave to him with purpose of heart.

4. Consider *he prayed for thee, that thou mightest be where he is:* *Joh. 17. 24. Father I will that they also whom thou hast given me, be with me;* and he prayed also that the father would keep them in his name and power by the way, until they came unto the end of their faith, the salvation of their souls: Thou who in thy sick bed prayest for the same thing our Lord sought in prayer for thee, and before thee, thou mayst be assured to be heard, when thy prayer is founded on his merit, and on the efficacy and example of his prayer.

5. Consider *the godly man is a great gainer by death;* *It is best to be with Christ,* *Phil. 3. 23.* The man who liveth to Christ, and dieth in Christ, doth not loose the good things of this world, but exchangeth them for far better: A man returning from a strange and poor countrey to his own home, and in place of base mettall which he leaves behind him, receiving a bill of exchange to be answered in gold, and ten thousand for one, that man looseth nothing by leaving that poor countrey and base coyn, but gaineth much: so the believer at death upon the account of Gods true and faithful promise made to him in place of empty and perishing riches, receiveth in heaven solid and durable riches, in place of honour worldly, that is like the inconstant wind, he gets his adoption manifested to him, when he is put in possession of eternal glory: when he is made a sure pillar in that new *Jerusalem*, whereupon holiness and glory is engraven with indeleble characters. The new *Jerusalem* is wholly founded upon *Jasper stones.* *Rev. 21. 19.* All such precious things so much esteemed in this world, are far below our contentment and happiness in heaven, as the foundation of a house is far below the plenishing and precious furniture of it: God himself, infinite in greatness, goodness, beauty, and all perfection, will replenish our house there with his own preience, wherein is fulness of joy

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and pleasures for ever. Psal. 16. 11. Compare I pray you our happy being with Christ after death, and our being in the miseries of this life: Then canst thou not but assent to that of Paul, *It is best to be dissolved and to be with Christ*; at the best here we are but *Pilgrims*: and is it not best for a *Pilgrim* to be at home in his fathers house? we may and should as *Pilgrims* resolve for hard and unkindly entertainment in this strange world: yea, entertain a *pilgrim* never so well, yet his heart is homeward; so though the child of God were every way in a prosperous condition here on earth, yet his heavenly mind is far above those empty husks, & his heart is in heaven: here not only are we in a course of *pilgrimage*, being absent in the body from the Lord, but also in a daily warfare, not only against flesh and blood, but against principalities and powers, against Satan, the world & our own rebellious corruption, by which, as a domestick traitor Satan and the world do deceive, assail, and overcome us now and then in the hour of temptation; we get rest in time of our life from divers temptations, which Satan as a crafty fowler useth thereby, as so many calls and whistlings to allure into his Net divers kinds of silly fools; in our yonger years we are tempted to untowardness and frowardness: in riper years to riot and sensuality; after that to pride and ambition, and in our declining age to covetousness and worldly mindedness. To have our hearts even then fixed in the world, when one of our feet is already in the grave: a most untimely temptation, and yet prevails with too many; Is it not therefore best to be dissolved and to be with Christ? There and then will be perfect peace, and freedom from this body of sin, and inordinate concupiscence, which like a troubled sea raised up with the winds of temptations, doth cast up mire and dirt: but in heaven with Christ our Lord there is a perpetual calm; all the stormy winds are in the inferior region of the air: so all the winds of temptations, are here below; but none there where our Sun of righteousness shineth for ever. Man here is subject to one cross after another, like Paul, no sooner out of the danger of the raging sea, but a Viper leapeth upon his hand, Act. 28. No sooner do our eyes dry, but we

we are put to weeping again. The breathing times and respite God in his goodness giveth to us at one time, are to prepare us for a new onset at another time: is it not therefore best to be there, where all tears will be wiped from our eyes? Rev. 21. 4.

2. It is best to be in heaven with Christ, if we compare the small beginnings of glory here with that compleat glory and happiness there: here the children of God receive the earnest of the spirit, and the first fruits of eternal life: but what is the earnest penny in comparison of that full sum of glory which cannot be conceived or numbred by the heart of man here? And what is the handful of the first fruits in comparison of the full harvest of Joy in heaven? I grant the earnest should comfort and encourage us in the assured expectation of the full bargain of happiness, for faithful is he who hath promised: And the first fruits, some grains of peace and joy bestowed on us here, should comfort us in the hope of that full joy there, that shall never be taken from us: The same was a ground of the Apostle his willingness to be dissolved, and of his confidence to be eternally happy after his dissolution. 2 Cor. 5. 6, 8. *He hath given unto us the earnest of the spirit: we are confident and willing rather to be absent from the body, and to be present with the Lord,*

6. Consider to what society and company we go at our death, we remove not to a strange countrey, but to our fathers house: to the immediate fruition of God, Father, Son, and Holy Ghost, to the society of holy Angels, and to the souls of just men made perfect; what ravishment and contentment of spirit had Peter upon the Mount in the society of our Lord at his transfiguration, and of those two witnesses Moses and Elias; *It is good to be here* said he; what then wilt thou think and say when thou shalt have an immediate communion with thy Lord, and a comfortable, but unspeakable communion with all the Angels and Saints in heaven: Old Jacob was much encouraged to go down unto Egypt, when he considered Joseph was there before him to receive and welcome him, when he looked beside to the waggon and provision sent to him for his journey, and when he looked be-

hinde him to a land of famine, from which he was to depart. So at the hour of death we have matter of encouragement, when by faith we look before us: Our *Joseph, the Lord Jesus Christ*, the great Steward and dispenser of grace and glory is before us to welcome us, when we look with the eye of sense and experience beside us. Our *Joseph* sendeth some provision of faith and hope to hold in the life of grace by the way; And when we look behinde us, we leave a world abounding in sin and misery; That divine *Philosopher Socrates* said, death would be a hard matter to me, if I thought not I were going to men departed this life, and those far better then many who stay behind them: Therefore in this respect also it is best to be dissolved, and to be with Christ.

7. Consider our happy condition is a thing certain and sure, already prepared for us by the merit of Christ, and reserved for us in heaven. 1 Pet. 1. 4. It is not with us (blessed be God) as with the Emperour *Hadrian*; he knew not whether his soul went at death, when he said, *O my sick wandering soul, into what places wilt thou now go!* But a Believer saith with *Paul*, 2 Tim. 1. 12. *I know whom I have believed*: Our Lord hath told us, Joh. 14. 12. *I go to prepare a place for you*. As a man espousing a wife in a strange countrey, returneth to his own countrey, maketh all ready for her coming home, and in his convenient time sendeth his special friends for her to convoy her home; so our Lord by his word hath suited us, and by faith wrought in us by his Spirit, hath espoused us unto himself; he hath gone before us, prepared all happiness for us, and in his own good time doth send his holy Angels to convoy our souls at death unto that eternal house in heaven, not made with hands: The sight and knowledge of this made the *Apostle* to groan in his spirit, and long for it. 2 Cor. 5. 1, 2. As one dwelling for a time in a strait, dark, and rainy house, compassed about with naughty and wicked neighbours; such a man after he hath gotten a promise of a large, lightsome and close house, that hath the society of good and comfortable neighbours, how much will he long for the term of removal? Such is our condition in the body; Much straitness and suppression of spirit

spirit through many grievous troubles: much ignorance and darkness in our understanding. Many temptations, like rain dropping in through the open and ill-guarded organs of our senses; And also many wicked men do compass us like Bees, to sting us; but in that house and happy condition above there is largeness of spirit, and freedom from all molestation, full light and knowledge stability, perpetual in grace and glory, above the rain and wind of temptations; And there is the blessed society of God, Angels and perfect souls: Therefore from all these considerations we must and should conclude, it is best to be dissolved and to be with Christ, with whom our life is hid in God.

Object. Put may not the child of God in a time of sickness desire to live, and pray to God for recovery?

Ans. I answer, no doubt he may, so did *David*, *Psal.* 39. 13. and *Ezekias*, *Is.* 38. but desire of life should be well qualified.

Ans. A believer may in time of sickness pray to live.

1. It must be ever with submission to the good will of thy heavenly father: thou must say as our Lord did, Father, if it be thy will, let this cup pass away from me, yet not my will, but thine be done.

2. It must be out of a serious intention and resolution to honour the God of thy life, by bringing forth the fruits of righteousness after thy sickness, that all who know thee, may praise thy God, not only in his power manifested in thy bodily recovery, but in his mercy for healing thy soul, and making thee to grow in grace after thy sickness.

3. It must be with an earnest desire to glorify God in thy calling: As *Paul*, *Phil.* 1. 24. *It is best for you that I abide in the flesh*: As Parents being sick may lawfully desire to live, that they may bring up their children in the knowledge and nurture of the Lord; but all this must be done with a submission to the will of God.

Object. May a man out of discontentment for troubles worldly, desire to be dissolved?

Ans. That was *Sonahs* sinful fit of impatience, but it lasted not; we should be much displeased and discontent with our sins, but in no wise with the good and blameless providence of God in afflicting us for our sins; It were evil for us death.

Ans. It is not lawful out of discontentment to desire death.

Augustine.

us if death should take us away in such a fit: It were with the silly fish, but a leaping out of the lukewarm water into the hot fire: It is a weakness of spirit to fret and faint under crosses, but the strong spirit beareth them with resolution: To this purpose *Augustine* doth argue well, that *Cato* and *Lucretia* were both of weak spirits, in so far as they could not bear those disgraces, wherein they were innocent sufferers, but out of their weakness of spirit, and a desperate discontentment, they became Agents in their own perpetual shame and confusion, by self-murder, and leaving their station without any order from God who had placed them therein; It is most certain that crosses, through Gods grace sanctifying them, are means to wean the heart of the child of God from the world, as babes are weaned from the breast after it is crossed with wormwood; But the main ground wherein riseth and standeth the desire of Gods children to be dissolved, is this, that they may be delivered from the burthen and bondage of indwelling corruption, and be with Christ, which is best of all; Therefore whatsoever thy present condition be, labour thou to be content therewith; This is a sure ground of comfort after thou art once in a state of grace and favour with God through Christ. Thy present estate, be it what it will, prosperity, or adversity, it is ever the best; Reverence his wise and holy providence; God hath placed thee in this world; Submit thou to his will for the time of thy abode or removal; As God put *Noah* in the Ark, so the holy man stayed there till God commanded him to come forth; *Joseph* and *Mary* stayed in *Egypt*, till God sent them word to depart out of it; So must we with patience abide in a miserable world until the time God sendeth for us; and when death cometh as a messenger from God, then should we answer as *Rebekkah* did to her nearest friends, when they said, *Gen. 24. Wilt thou go with this man?* She answered readily and resolutely, *I will go*; She leaveth parents, friends and all. So at death should we be willing to leave all in this present world, for it is best to be with *Christ the prince of life, and Lord of Glory, To whom with the Father and Holy Ghost, be all Praise, Honour and Glory, for now and ever. Amen.*

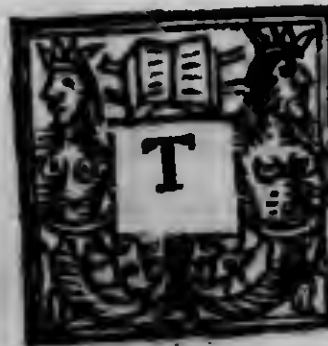
The



The glorious resurrection of the body by CHRIST.

J. O. H. 5. 28, 29.

Marvel not at this, for the hour is coming in the which all that are in the graves, shall hear his voice, And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.



He great priviledge of the glorious resurrection of our bodies, is also a sweet refreshing stream flowing out from the fulness of Christ his love, merit, and power, *1 Cor. 15. 22. Since by man came death, by man came also the resurrection of the dead; we get a right and claim to this priviledge by Faith in Jesus Christ, the purchaser of it; 1oh. 5. 24. Verily, verily I say unto you, he that beareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into damnation, but is passed from death into life.* It is spoken of the whole person, and supposeth man made up of soul & body, & also in the prater time, he is passed from death unto life: because his interest and claim to Christ doth ensure unto him all the benefits purchased by the death of Christ; As the purchase is by the merit and satisfaction of Christ: The application and appropriation of the right and claim by Faith in Jesus Christ; so we are put in the possession of it by our Lord at his

The resurrection of the body, a fruit of Christs Merit.

his second coming, *Philip. 3. 21. he shall change our vile body, that it may be fashioned according to his glorious body.*

In the words we have these four points considerable.

In the words
4. points. 1.

1. The certainty of the resurrection of the body, *The hour is coming*: Our Lords Disciples and hearers marvelled when they heard of the Myserie of the first resurrection whereof our Lord was speaking, that those who were yet dead in their sins and trespasses should be quickned by the word and Spirit; in these words he saith, marvel not at that, for not only is there a first resurrection in this world to a new life, but also a second resurrection in the other world into eternal life.

2. The universality of the resurrection, *All in the graves.*

3. The powerful means of the resurrection, *They shall hear his voice, and shall come forth.*

4. The different ends of the resurrection, according to the difference of the persons that will be raised, *They that have done good, unto life, and they that have done evil, unto the resurrection of damnation.*

Doctrine.
There shall
be a resur-
rection of
the body.

From the first point we observe this Doctrine and Conclusion; *It is most certain there will be a resurrection of the body*; The hour and time appointed for it in Gods purpose is coming, saith our Lord, in whose lips was never found guile; There is a certainty of infallibility in respect of divine prediction; *for heaven and earth will pass away, before one of his words fall to the ground*; and there is also a certainty of immutability in respect of Gods Decree and eternal purpose; *for the counsel of the Lord shall stand, and he shall do all his pleasure*; *Isa. 46. 10.* The resurrection of the body is most certain in both respects.

1. It is fore-
told.

1. *It is foretold and revealed by the holy Spirit in the Scriptures both of the Old and New Testament*, in that *Πρωτοεγγελιον*, first Gospel, preached by God himself in Paradise, *Gen. 3. 15. the seed of the woman shall bruise the head of the Serpent*, that is destroy all his works: when the head is bruised and crushed, forthwith all the operations and actings proceeding from it, are crushed and destroyed. So the power and

and dominion of death over the body in the grave, one of his works brought upon us by his tempting, and our own virtual consent in our first Parents, is destroyed in the seed of the woman, as was foretold in that first and fundamental Gospel-Promise. *Exod. 3. 6. I am the God of Abraham, Isaac, and Jacob*; which place our Lord cites against the Sadduces, to prove the certainty of the resurrection, *Math. 22. 32.* Because God is the God of the whole man, and man is not whole without the body; *Iob 19. 25. I know my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see my self, and mine eyes shall behold, and not another*; *Iob* is confident of his resurrection in the same individual body, *Psal. 17. 15. I shall be satisfied, when I awake with thy likeness*; which place sound Interpreters, both antient and modern, do expound of the awakening of the body from the sleep of death in the day of resurrection; To this purpose speak also the holy Prophets, *Isa. 25. 8. He will swallow death into victory*; And this is by delivering our bodies from the captivity of the grave, wherein death and corruption for a time had power over them. *Isa. 66. 14. Your bones shall flourish like an herb*; at the day of resurrection, the bodies that were hid in the graves, and secret receptacles of the earth, like a herb hid under the ground in time of Winter; The Son of righteousness at his return will revive them, and make them spring forth in fresh and lively colours by the effectual influence of his mighty power, *Dau. 12. 2. Many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt*; It is certain also from the divine Oracles of the New Testament, *Math. 12. 41. The Ninevites shall rise in Judgement*, *Iob. 11. 24. I am the resurrection and the life*, saith our Lord, *Act. 24. 25. Paul preacheth before Fælix of the Judgement to come*, and if there will be a Judgement, certainly the resurrection of the body must precede, that the persons to be judged may give appearance before the Judgement Seat; And Paul preaching to the same purpose,

K k k

Act.

Act. 26. 9. saith, Why should it be thought a thing incredible with you, that God shall raise the dead?

2. It is appointed by God.

As the resurrection of the body is infallibly certain, in respect it is revealed and foretold in holy Scriptures, so it is immutably certain, in respect it is so appointed by God in his eternal counsel and decree, which cannot be altered, *Act. 10. 42.* God hath commanded us to preach that Jesus Christ is he which was ordained of God to be the Judge of quick and dead; If God ordained him to be Judge, then certainly he ordained that there shou'd be a resurrection, that men might be brought before this Judge; for without a resurrection there could be no persons to be Judged, *Rom. 14. 10. We shall stand before the Judgement seat of Christ*: There cannot be a standing till first there be a raising from the dead, *Act. 17. 31. He hath appointed a day wherein he will Judge the world in righteousness.* The Apostle proveth the certainty of the resurrection, from the certainty of a day of Judgement set and appointed of God, *Iob. 6. 40. This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day*: In which words our Lord sheweth us, that eternal life is appointed and ordained of God for all that believe on him, and that the resurrection of the body is a means also appointed of God for executing the Decree of their compleat glory.

3. It is possible and probable.

That the resurrection of the body is possible and probable, the Apostle Paul proveth at large, *1 Cor. 15.* from Gods power seen in things natural and obvious to sense, as in raising out of the grain of corn sown and dying under the clod, a fair stalk of corn with many grains; The day (saith *Tertullian*) is buried in the night, and yet riseth in the morning: we see also in vegetables, the herb that is withered in the Winter, doth in the Spring time revert and flourish again; the Lillie puts on again those pleasant colours in the Spring time, that were laid aside in the Winter: Do we not see that *Alchymists* out of divers herbs cast into one common Limbeck, do extract those simple principles of which at first they were composed: And what is our sleeping in the night time,

time, but a shadow, and resemblance of death? then are our senses bound up from exercise, and our awaking in the morning is a rising to the use and exercise of our senses: such like arguments prove only the possibility of a resurrection; for with God nothing is impossible; and all things are alike possible to him, who is of infinite power: but the certainty of it is proved only from holy Scriptures, for God is able to do many things which he will not, as to raise up children to *Abraham* of stones; This possibility of the resurrection is well inferred from his infinite power, but the certainty of it is concluded from his will and purpose revealed in holy Scriptures, which are infallibly true.

This Doctrine serveth for admonition to all, who live within the verge of the Church of Christ, to be thankful to God, who of his good pleasure hath revealed to us this great myserie hid from the wise men and great Philosophers in former ages; who in their conjectures about the estate of the dead, became vain in their own imaginations: It is true, they had some glimpses of the immortality of the soul; *Plato* in his Dialogue entituled *Phaedo*, saith, by deaths coming to a man, that which is in him immortal departeth freed from corruption, and giveth way to death. *Cicero* in his *Tusculan questions*, lib. 1. saith it was a maxim inbred in the *Antients*, that man at death is not so taken away, that by it he is altogether destroyed and annihilated; The Poet *Lucan*, lib. 1. rendreth the reason why the old *Gauls* were so hardie in all their encounters at fight; because their *Pagan Priests*, called *Druides*, did teach them, that their souls immediately after death would be in a happy condition; but concerning the resurrection of the body ye cannot read one syllable in all the heathen writers; Such Doctrine was mocked at by the Philosophers of heathens, *Act. 17.* they could not give an assent to it: And therefore Paul saith, *Act. 26. 8. Why should it be thought a thing incredible with you, that God should raise the dead?* They measured Divine Myseries by the short plummet of humane reason: Likewise from this ground, that of nothing there can be nothing produced; they could not believe that Myserie of the infinite power of God in the

Use 1.
Be thankful for the revelation of this Myserie.

work of Creation; in like manner, having their understandings prejudiced with this received maxim, that from a privation there cannot be any regress unto the habit, they could not assent to the Doctrine of the resurrection of the body; *Humane reason cannot reach Divine Mysteries, they are above its capacity*, 1 Cor. 2. 14. the only ground whereon rests our assent to such a Divine Mysterie, is the infallible testimony of God in holy Scripture; *Augustine* (saith well) that a natural man requires a reason of evidence in the matter it self, before he believe it, *intelligam* (saith such a man) *ut credam*, let me understand it that I may believe; but the Disciple of *Iesus Christ*, who hath captivated his thoughts unto the word of God, saith, *credam ut intelligam*, let me once believe that God hath spoken it, then shall I understand it to be true and evident from the testimony of God; when we consider the goodness of our God in revealing to us this great Mysterie hid from many of the wise in the world, let every one of us say with our blessed Lord, *Math. 11. 25, 26. I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight.*

Use 2.
Comfort to
Saints under
bodily pain.

It serveth also for comfort to three sorts of persons, 1. To such of the children of God as are under any trouble and pain in the body; though it were a painful languishing disease, yet here is a sure ground of hope and comfort; *It is most certain thy bodie will be raised, and in the bodie thou shalt have a comfortable rest from all labour and pain*: This was *Jobs* comfort in the day of his sore trouble, that in the same body he should rise and see God, *Iob 19. 25, 26.* It was the *Apostles* comfort, 1 Cor. 15. 19. *If in this life only we have hope in Christ, we are of all men most miserable*; because they suffered more in the body then other men did; yet the hope and comfort of the resurrection upheld them; It is some ease and comfort to one that is Sea-sick, to look a far to the Land, but their comfort and joy of heart is much greater when they come safely to it; so in all our troubles in the body, which are as a Sea-sickness in our passage towards our Country above, let us look by Faith to the certainty of the resurrection

resurrection of the body; and if there be some comfort and joy (as undoubtedly there is) from Faith into the Promise, and from hope of the promised resurrection; What then will be the measure of thy comfort and joy, when in a glorified body thou shalt see the Son of God manifesting his glory and transcendent beauty in his body.

It serveth for a ground of comfort to them that are on their death-bed, and have received in themselves the sentence of death; be of good comfort, the day is coming, when thy body shall be raised out of the dust; Consider for thy comfort;

Use 3.
Comfort to
Saints
against the
apprehen-
sions of death.

1. The mystical union of the bodies of Believers with *Iesus Christ* their head, and thou mayst be confident our Lord and glorious head will not want any part of his Mystical body; 1 Cor. 15. 20. *Christ is the first fruits of them that sleep*; as the first fruits were a sure evidence that the harvest was coming on apace, so the resurrection of *Christ* is a sure ground of hope and comfort for assuring us of the resurrection of our bodies; 1 Cor. 15. 16. *If the dead be not raised, then is not Christ raised.*

2. Consider the end of *Christs* death, and of his second coming, 2 *Thes.* 1. 7. *It is a righteous thing with God to render to you who are troubled, rest with us, when the Lord Iesus shall be revealed from heaven with his mighty Angels*; It is true, in the grave thy body will have a kind of a negative rest; then no pain in the body; but in the day of resurrection thou shalt have a positive and refreshing rest in God himself, like a man awakened and resting on a bed of Roses.

3. Consider the endurance of the Kingdom of the Mediator, in respect of the manner of the administration of it in this world; 1 Cor. 15. 25. *He must reign until he have put all his enemies under his feet*; One of those enemies is the grave, which our Lord before subdued, and will also put under our feet, when our bodies shall be raised out of the grave, and we shall be above the power of corruption; Therefore thou that believest in *Christ* mayest dye with great comfort, and exult with *Paul*, 2 *Tim.* 1. 12. *I know whom I have believed, and I am persuaded he is able to keep that which I have committed to him*

K k k 3

against

against that day ; Commend thy Spirit into his hands , and thy dying body to his Fatherly care to be kept in the grave by him ; he is a Faithful Creator, and Conservator of both ; at the day of resurrection he will render both ; Thou mayst be assured, the Lord who requires men to be faithful in rendering again the pledge intrusted to them ; *Deut. 24. 13.* he will in the day of restoring all things , render again to thee thy soul and body, with increase of glory, beauty, and strength.

Comfort to
Saints
mourning
for the death
of their
friends.

1.

Thirdly ; It serveth for comfort to those who mourn for the death of their dear friends ; I grant it is not only lawful to mourn, but it were unnatural not to do so ; Our Lord wept over *Lazarus* ; *Joseph* mourned many days for his old Father ; The death of dear friends is one of Gods visitations, and it becomes us well to take notice of Gods visiting us ; we must neither slight and despise the chastisement of the Lord, nor be faint-hearted, when we are rebuked of the Lord, *Heb. 12. 5.* The first is a brutish stupidity and Heathenish Apathie ; the other is a silliness and pusillanimity, proceeding from unbelief, and repining of Spirit ; but let thy mourning be qualified and moderated with the comfort and hope of the resurrection, *1 Thes. 4. 13.* Sorrow not even as others which have no hope : That Heathen Moralist could say, We have not lost our friends, but sent them before us ; what then should Christians say, who believe not only the immortality of the soul, but also the resurrection of the body ? As in thy mourning thou makest conscience of natural affection to thy dear friend, so at the same time make conscience also of thy supernatural affection and submission to the will of thy heavenly Father ; this consideration will regulate thy sorrow.

2.

2. Consider, *It is best for thy dear Christian friend to be with Christ*, and thou hast great cause to bless God that thou knowest where he is ; he is now at his rest from all his labours, *Rev. 14. 13.* A loving wife, parting from her husband on the shore, when he is going to another Country, though her heart be sad at parting, yet doth she rejoyce to hear of his safe and happy arrival at his wished Port ; bless God, and

rejoyce

rejoyce in this, thou knowest from the good Word of God thy friend is come safe to his Port, where the salvation of God will be a perpetual Bulwark against all troubles and storms.

3.

3. Consider, *The Lord our God keepeth the very dust, and rude materials of their bodies* ; *Rizpah* watched over the bodies of the Sons of *Saul*, and guarded them against the ravenous fowls of the ayr, *2 Sam. 21.* And shall not the Lord, who is love it self, preserve the bodies of his own dear children against that day ? the Lord had a care of the Prophets dead body, *1 King. 13. 24.* when a ruinous house is taken down by the owner, he carefully layeth aside the stones and timber, and keepeth them, till afterward out of them he raiseth it up in a new frame : So the Lord doth keep the materials of the body, until he raise it up in a new frame of beauty.

4.

4. Consider, as the body of thy deceased friend is carefully kept, so will it be powerfully raised, and we shall all meet together in that assembly of the first born : *Peter, James and John*, met with *Moses and Elias* at the transfiguration of our Lord : which was a prelude of his second coming in visible glory ; so in that day thou shalt see and know thy dear friends, but all in Christ : That superlative relation of being glorified fellow Members of his Mystical body, will swallow up all relations according to the flesh ; As a woman marrying one that is her neer kinsman, though she know such a relation, yet her love to him as her husband surpasseth far her former respects she carried to him only as her kinsman.

The second point considerable, is the universality of the resurrection, *All that are in the Graves* : The word rendred, *The universal* graves, signifieth monuments or remembrances, because graves are memorials of the dead, and should be of good use for the living, to be Monitors and remembrancers of their mortalitie : by Graves we understand not only the lower places of the earth, wherein the bodies have been interred, for the bodies of many will be raised that were never buried : but by graves we understand the receptacles of the dead, such as the Ayr, Water, and Earth, they must and will render

render up their dead, *Revel. 20. 13.* As for the bodies of those who will be living upon the earth at our Lords second coming, though their bodies will not be in graves, and therefore cannot be said properly to be raised out of their graves, yet they will be changed from an estate of corruption, unto incorruption; There will be a raising and elevating of the condition of their body from mortality unto immortality; This change will be *in the twinkling of an eye*, *1 Cor. 15. 51.* as some falling asleep, do sleep for a long time; whereas others no sooner have their eyes shut, but incontinent they awake; so the change of such as are living at our Lords coming, will be in a very short and insensible time; As *Adam* in an instant, after he had sinned, became mortal; so all who are found living at *Christs* second coming, in an instant will become immortal, and incorruptible in the body.

Doctrine.
There shall be an universal resurrection of the dead.

No new Creation.

There will be an universal resurrection of all the dead, *2 Cor. 5. 10.* We must all appear before the Judgement seat of Christ; Therefore all must be raised, that all may appear, *Rev. 20. 12.* And I saw the dead small and great stand before God; as in a seed-plot, though the seeds be mixed there together in one place, yet the Sun in Spring time maketh several herbs to rise from thence, distinct one from another in stalk, flower, and fruits: So though many dead bodies be sown in one common burial place, as a seminary of the resurrection, yet the Lord will raise from thence the several bodies; every one distinct from another in number and individual qualities; The same individual bodies that died will be raised, for it is said, All in the graves; at that time there will not be any Creation of a new body.

1. Because it is called a resurrection; and a resurrection is the rising of the same thing that had fallen.
2. Death is called a sleep, and burial places are *νομολόγια*, sleeping places; Such are raised which sometime slept; but bodies created anew on that day, cannot be said to have slept.
3. The Sea is said to render up the dead; *Revel. 20. 13.* but if the bodies were anew created, there would be no rendering of the old.

4. It

4. It is spoken in an *Emphatick and Demonstrative manner*; *1 Cor. 15. 53.* This corruptible, this mortal; and therefore it must be the same body that sometime was subject to death and corruption.

Obj. Will the ungodly be raised by vertue of Christs resurrection? Objection.

Answer. No, because believers that are Members of his Mystical body, are only said to rise with him, *Eph. 2. 6.* and they are called the *Children of the resurrection*, *Luc. 20. 36.* but he will raise the wicked by force, as their Judge, by vertue of that Sentence. *Gen. 2. 17.* what day thou eatest of the forbidden fruit thou shalt certainly dye, and that the sentence of the second death may be executed on them, they must be raised; So that their resurrection is a curse, and not a blessing to them. But the Godly will be raised by Christ as their head, drawing all his Members unto himself by a full redemption from all their enemies, that he may be compleat in his body, and they may be compleat in their head, in whom and with whom both the soul and the body is fully glorified.

This Doctrine serveth for a seasonable wakening and warning unto secure sinners, who dishonor God here in the condition of their mortality by many vile sins committed in and by the body; Remember thou wilt be raised in the self same body, and brought before him who is Judge of quick and dead; It will be with thee that livest and dyest in thy impenitency, as it was with the *Baker in the prison*, *Gen. 40.* he was much disquieted in the morning with the remembrance of his sad dream in the night time; his trouble was great in the night time greater in the morning, when by *Joseph* it was expounded of his shameful death, but greatest when his dream was fulfilled and himself led from the prison to the place of a painful and shameful death; so wicked and profane men are greatly disquieted when thoughts of a resurrection and Judgement are sometime born in upon them against their will, then are they as with a violent gripe and stitch suddenly surprised and suppressed: but all this disquietness and anguish of Spirit is like a dream in comparison of

of that horror will overtake them in that day of resurrection; Then will their own consciences suggest unto them, what shall be their doom; They will be *self-condemned* before ever the Judge pronounce his Sentence: I require the senseless sinner to consider in time, if after thy yester-nights drunkenness or other wickedness, thy conscience hath smitten thee soundly, sometime after thy first sleep, in such a manner, that thou couldst get no rest for the lashings of it, which were as pricks in thy eyes, and thorns in thy sides; how thinkest thou thy conscience will torment thee in that day, wherein there will be no rest, no, not for a moment from extream and endless pains? then shall all thy sins be set before thee in the light of thy countenance: If Judas was so tormented with the sense of one horrid sin, to wit his treachery in betraying the Innocent, what will thy torment and desperate horror be, when all thy sins will be set before thee, as a shameful fang in the eye of a condemned thief; The black sight of thy sins, and of Judgement, will be the first thing thou shalt see after thou art raised in the body: Therefore while it is called to day, harden not your hearts; but obey that *Act. 3. 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord*; for though sins be forgiven only in this life, wherein there is place for repentance, and for reconciliation with God; And though sentence of absolution is now quietly pronounced in the conscience of the true penitent and believer, yet at the day of resurrection, the sentence of Absolution, and Justification will be solemnly pronounced in that great Court of *Jesus Christ*, wherein it will be made known to *Angels and men*: when he will say to them on the right hand, *come ye blessed of my Father, inherit the Kingdom prepared for you, Math. 25. 24.* And contrarily men self-condemned in this world, and dying in their impenitency, shall then be condemned before *Angels and men*.

Use 2.
Solid comfort to the
Godly.

It serveth for a ground of solid comfort to the Godly, who honour God in the body, fall thy body where it will, at home or abroad, by a natural or violent death yet it shall be raised again: Some of the dear children of God have been devoured

voured by wild beasts, others in the fire consumed into ashes, and their ashes scattered into the Air; yet these bodies will be raised (as many report of the *Phoenix*) out of their ashes; some have been drowned in the waters, and others smothered under the earth; yet the Lord in that day will gather all his *Jewels*, as men do their Gold out of the ruins of a burnt house, *Revel. 20. 13. the Sea gave up the dead that were in it, and hell and death gave up their dead*; by hell is meant the receptacles within the lower parts of the earth; as Jaylours are countable to the Judge for the prisoners delivered into their keeping, and must present them to the Judge at his command: so all the prison houses of the bodies of the Saints will be opened, and all the Jaylours must make open doors in that great day of our Lords glorious procession, that the prisoners of hope may come forth and be made partakers of that full redemption from the grave and corruption.

Ob. But what say ye of those *Anthropophagi, men eaters*, doth not their flesh and blood consist of the bodies of men devoured by them? and if the substance eaten up by them shall be restored to the first owner, then they themselves will have no proper substance of a body to be raised. *Objection.*

Ans. 1. These Canibals will cast out the dead bodies devoured by them at the command of the Lords mighty power, as the fish did cast out *Jon. 2.* *1.*

2. All the parts of the body were not devoured, as the bones and some other parts: The Lord out of those remainders both can and will raise up the body whole and intire. *2.*

3. Whatsoever the devourer wanteth by restoring the parts devoured to the first owner, God in his wisdom and power both can and will supply the same: It is enough for us to believe (as it is revealed) that the Lord will raise up the same individual body; we believe the matter, but as for the particular manner, we leave that to the power and wisdom of God, who can do above all that we can think, *Eph. 3. 20.* and in the hope of our glorious resurrection, we give to God, Father, Son, and Holy Ghost, all praise, honour and glory for now and ever, *Amen.* *3.*

3. Point.

The power-
ful means of
our resurre-
ction.

The third point considerable, is the *powerful means of our resurrection*; they shall hear his voice and shall come forth; of this speaketh the Apostle, *1 Thes. 4. 16. The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the Trumpet of God*; By that voice and trump we understand some sensible manifestation of his power and glory at his second coming; as the Audible voice doth express the conception of our minde, and as the sound of a Trump is an ordinary sign of state and power; so this visible appearing in glory, and the great work of raising the dead, will be a manifest expression of the glorious power of the Son of God: in this sense the Word of God is taken, *Heb. 1. 3. He upholdeth all things by the word of his power*: that is, by his powerful providence conserving the being of his creatures; This active providence is as it were the word, and expression of his infinite power, whereby he doth in heaven and earth what he will: Thus it is said *Jonah 2. 10. The Lord spake unto the Fish, and it vomited out Jonah*; This speaking was Gods doing and working by his mighty power: in such a language will the Almighty Lord speak to all the graves of the dead, and in an instant, at the word of his power, they will cast out their dead; Thus he is said by *his word to have created the world*; the work of Creation was the expression of his eternal purpose so to do, and of his omnipotent facility in doing; as a word is easily spoken, and doth express the thought of our mind. It is called his *mighty power, or efficacy of power*, (as it is in the original) according to which he will raise the dead; *Philip. 3. 21. he rent the vail of the Temple, he shattered the Rocks, and opened the graves at his death in his lowest condition*: what then can resist his power in the day he cometh forth to Judge the world; since he was so powerful in the day of man when he was Judged? in this manner I take it with some sound Interpreters, not so much literally of an audible voice and material Trump, as to be spoken in an allusion to Kings, who in solemn processions to their great and high Courts of Justice, have their Heralds and Trumpeters going before them, at whose proclamation and sounding (as was the custom of Egypt,

Gen.

Gen. 41. 43.) immediately all come out of their houses to behold the King in his state and glory, and to do him the homage of the highest civil reverence; so when our Lord and King of Saints shall come attended with Millions of Angels then shall he by his mighty power raise the dead, & they shall come forth immediately out of their earthen houses, and do homage to him: The Godly will acknowledge him for their Lord and Redeemer; and delight themselves in the sight of his glorious pomp and power, they shall meet him with acclamations of joy, *Revel. 5. 9. Thou hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and Nation*; But the wicked will be forced to acknowledge him for their Judge, and shall be confounded at that sight; And because the number of the wicked will exceed the number of the Godly, therefore it is said, *Revel. 1. 7. All kindreds of the earth shall wail because of him*; Some think there will be an audible voice at our Lords coming, for he can make his thundering voice to be heard over all the earth; yet this is most certain, and without all controversy, that an act of infinite power will go along with that voice; As in raising *Lazarus* from the dead, our Lord cryed with a loud voice, *Joh. 11. 43. Lazarus come forth*; what he signified by this audible voice, he did work and execute by his invisible and mighty power; so together with that voice at his second coming, *arise ye dead, and come to Judgement*, he will express his mighty and irresistible power in raising the dead; he will raise the Godly as their head, but he will raise the wicked as their Judge.

The second coming of our Lord to raise the dead, will be with great glory, Majesty and power, *Luc. 21. 27. Then shall they see the Son of man coming in a cloud with power and great glory*; It was the antient custom, that the Conquerors were carried in triumphal Charriots drawn with white horses; so shall our victorious King and Conqueror come riding on a white cloud; and this manner of his coming I conceive in the most simple sense to be the same which is called the sign of the Son of man, *Math. 24. 30. And then shall appear the sign of the Son of man in heaven*; which is expressed more fully,

LII 3

Doctrine.

The second
coming of
Christ shall
be with great
Majesty.

What is
meant by the
sign of the
Son of man.

Luc. Mat. 24. 30.

Luc. 21. 27. By his coming in glory and power : The Divines of the *Roman Church* in their superstitious conjecture, think it will be the sign of the cross; Others think it will be some sign immediately preceding the coming of our Lord to raise the dead; which sign (say they) will be so manifest and extraordinary, that all men seeing it, will be convinced that the Lord is at hand, and coming immediately to Judge the world: Others take it to be that purging fire spoken of *2 Pet. 3. 10.* when the heaven like a garment infected from the contagion of the body of this inferiour world about which it was wrapped, is purged from that vanity whereunto it is made subject through mans sin, *Rom. 8. 22.* But with sound Interpreters I take it to be the same with that glory and power wherewith *Luke* saith he will come, which power and glory will be an evident and peculiar sign of his coming, for Millions of Angels will attend him: Many Angels were guarding *Elijah*, *2 King. 6.* how many then will attend his Lord and ours? and as by all the beholders, a King is known to be there, where his special servants are attending him with all reverence; so in that day our Lords presence will be made manifest by the glorious attendance of Angels, to whom for fitting them for the Ministry of that day, he will give some outward, visible and glorious representation: for it is said, *Luc. 21. 27. They shall see him coming with power and great glory*: and *Math. 25. 31. The Son of man shall come in his glory, and all his holy Angels with him.*

2. The second coming of Christ shall be with great power.

2. As his coming will be with great Glory and Majesty; so will it be with great power: at his first coming he subjected himself to the infirmities of our nature, and unto the punishment due to our persons, and upon this account he came to be Judged, *Isa. 53. 5. He was bruised for our iniquities, the chastisement of our peace was upon him*: That was the day of his weakness, but this will be a day of power, wherein he will come to Judge the quick and the dead; To this effect he hath received a Commission from the Father, *Ioh. 5. 22. The Father hath committed all Judgement to the Son*; he will Judge in the humane nature and pronounce the Sentence, but by the power of his Divine nature execute the same, because

God

God alone, in whom is infinite mercy and goodness, can make some eternally happy, and others in his infinite Justice and wrath eternally miserable; and to this sense said our Lord, *Math. 20. 23. To sit at my right hand is not mine to give, but the Fathers*: he giveth it not as man, but as the Son of God equal in power with the Father.

This Doctrine serveth for matter of terror, and wakening unto all prophane and careless sinners, that are not moved with the word of threatning; thou who hearest all the threatnings with a deaf ear, and takest no notice of them for cleansing thy heart and thy wayes from wickedness, remember at this day of appearing before thy Judge, thou shalt be forced to hear his voice on the deafest side of thy head; Thou that wouldest not rise out of the grave of thy sins, wherein thou wast rotting for many years: thou that wouldest not Judge thy self, that wouldest not obey him in this life as thy Lord and head: Thou shalt by the force of his power and Iron Scepter be subjected to him as thy Judge in that day, wherein all knees shall bow before him: thou that wouldest not bow to thy Lord at the throne of Grace, shalt be bruised and broken before thy Judge at the throne of Justice: Oh how fearful will that voice be, when he calls for thee to come out of thy grave to Judgement! It will be as the imperious call of a severe Lord at the Gate, returning home to reckon with his servants: when the idle and lewd servant (that was unfaithful in the time of his absence) heareth it, he trembleth for fear: And as *Nabal* at the report of *Dauids* wrath, his heart dyeth within him: Then wilt thou be like unto *Pashur*, *Jer. 20. 3, 4. Terrour round about thee*: thou wilt be a terrour to thy self: Thy own conscience as a familiar evil Spirit will haunt thee with horrid representations, and torment thee: That glorious guard of Angels attending that great Judge will be a matter of terrour to thee, thou wilt fear as *Shimei* did *Benejah*; that strong guard shall fall upon thee: *Adam* did flie at the calm voice: but what will thy fear be at that dreadful sound? whether wilt thou flie in that day of astonishment? the heavens will not admit thee: the earth will no longer bear thee: hell only will be enlarged to receive

Use 1.

Te. rour to

prophane

persons.

ceive and contain thee : *Fælix* trembled when he heard of *Judgement to come* ; consider in time what will thy trembling be, when thou shalt be raised up and hurried before thy Judge : The people of *Israel*, *Exod.* 19. did tremble at the giving of the Law with thundering in the Mount ; what then will be thy trembling when thou art Judged according to that Law ? therefore while it is called to day, harden not thy heart, but hearken unto the voice of the Lord in this life, break off thy sins by repentance, so shall the day of resurrection be unto thee a day of peace, and not of terrour, a day of joy, and not of endless sorrow.

Use 2.
Awakening
to slumber-
ing Saints.

It serveth for admonition to the children of God, who are subject to their own slumberings, and cold fits of a beginning sluggishness ; as thou wouldest prevent this, meditate often upon the day of thy resurrection, and coming unto Judgement ; great sounds and noises do keep men from sleep ; *Jerom* said, he thought he heard ever that voice sounding in to his ear ; arise dead, and come to judgement ; Oh that this sound were often in our ears ! I dare say, the greatness and dreadfulness of it would drown the sound and noise of many temptations, that we should not hearken unto them ; This would make us more watchful and faithful, both in our Christian and particular callings ; and then as servants who have been diligent and faithful, we shall rejoyce at the report of the coming of our Lord.

Use 3.
Comfort to
the children
of God.

It serveth for a ground of comfort unto the children of God, who hearken unto his voice in his word, who have a desire to fear his name, and have a respect to all his commandments ; If thou be one of those, be of good comfort, his coming shall not be terrible, but comfortable unto thee ; his call in the day of resurrection, at thy grave, will be as the known and familiar call of a loving husband returning to take his Spouse out of a strange Country ; there shall be much joy in thy heart.

Question.

Answer.
How a man
may know
his resurre-
ction shall be
with joy to
glory.

Obj. But how shall I know that my rising in that day shall be with joy and not with terrour ?

Ans. Thou maist know it,

1. By thy part in the first resurrection, *Revel.* 20. 6. Blessed

is he that hath his part in the first resurrection, the second death shall have no power on him ; If thou art risen by Repentance to a new and holy life, this first resurrection to an estate of Grace, is a sure evidence of thy second resurrection to an estate of Glory, because Grace is the earnest and first fruits of Glory.

2. Thou mayest know it by the inhabitation of the Spirit, *Rom.* 8. 11. If the spirit of him that raised up *Jesus* from the dead dwell in you, he that raised up *Christ* from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you ; If the spirit of God dwell in thy body as his Temple, thou mayest be assured, in the day of resurrection he will enter into his Temple, and fill it with his joyful presence ; therefore as thou wouldest be sure of a joyful resurrection, use thy body as a Temple to the holy Ghost in these respects. 1. In separating and sanctifying thy body for the service of thy Lord ; though the ground of the Temple of *Ierusalem* was sometime a common or profane place, a threshing floor, yet afterward it was set apart from that common use : So must thy body and all the members thereof be separate from all profane and sinful employments. *2 Cor.* 6. 17. Be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you ; There must be a separation from thy sinful delights before God receive thee into a communion of grace in this life, or into a communion of glory in the other life ; thy tongue must be separate from swearing, lying, backbiting, railing, and all filthy communication, thy ears must be circumcised, thy eyes turned away from beholding vanity, and the other members must be purified, and preserved from all pollution, as vessels belonging to the Temple of the holy Ghost.

2. The Temple of *Ierusalem* not onely was separate from a common use, but also in all the parts of it was consecrate to a religious use for the worship of God ; So not onely thy soul, which is the inward and most holy place of the Temple, but also thy body must be dedicated to the service of God ; Let thy tongue be tuned to his praise, thine eyes lifted up to behold his wondrous works, thine ears ready to hear his word,

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thy hands to work the works of righteousness, thy knees to bow to him in prayer, and thy feet swift to run in the ways of righteousness and peace.

3. No stranger might come within the porch of the Temple of Jerusalem; ye know what a business was made in alleaging, *Act. 21. 28.* that *Paul* had brought in *Gracians* to defile the Temple; In like manner do thou use thy body as a Temple to the holy Ghost; admit not within the Porch of that Temple, to wit thy ears or eyes, any stragling or strange motion, which may defile thy conscience; which is thy little sanctuary within that Temple.

4. After that the Temple was consecrate, there was a great care to keep it clean, so must thou labour to preserve thy body pure and clean from the pollutions of the world from without, and from inordinate affections from within; If thus thou use thy body, fear not, for in the day of resurrection the holy Ghost that dwelt in thy body here, will fill it with joy and gladness in that day: after the Temple of Jerusalem was built and consecrate to God; The Lord filled it with a special presence of his glory in the Cloud: so if thy body be consecrate to God, it shall be filled with beauty and glory: if thou tremble at his word in this life, & work out thy salvation with fear and trembling, be of good comfort, the day of thy resurrection will be a day of good tidings, from heaven and of joy to thee; then all thy evil dayes will be over, wherein thou hadst thy trembling fits and feavers of conscience; but that will be thy good day, without succession of an evil day; then shalt thou have perpetual peace in thy soul, and confirmed health in thy body; for if thou be espoused here to Jesus Christ in holiness and righteousness, thou shalt not be afraid at his glorious coming; the glory of thy Lord and Husband will reflect upon thee, and his spouse shall rejoyce at his coming; The wise Virgins rejoyced at the voice and coming of the bridegroom, in that day thou shalt rejoyce, as *Jacob* did in hearing and seeing his *Ioseph* in the day of his great honor & power in *Egypt*. Our Lord with his white cloud at his coming will scatter and abolish all thy clouds of afflictions; Though now, (it may be) thou hast much weakness in the body, yet in that day thy Lord will come.

come with power to give unto thee a strong body: It may be for a season thou sufferest much disgrace and trouble in the body for keeping a good conscience in an evil time, yet be of good comfort, thy righteous Lord will come in great glory, and shall give unto thee a new name, even glory and honour, that none can take from thee; Therefore in the sense of thy true conjugal affection unto him wrought in thy heart by his spirit, and in the lively hope of the full manifestation of his love in that joyful day when there will be a perpetual cohabitation in glory; let thy soul be looking and longing for his second appearing, and as thou hearest him saying, *Rev. 22. 12.* Behold I come quickly, and my reward is with me, So let thy soul as an echo, answer with the spouse, Even so Lord Jesus come.

4. Point. The fourth point considerable in the words, is 4. Point. the different ends of this universal resurrection; They that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation; both the godly and the wicked will come forth from their graves; but as they differed in their life and death, so shall they differ in the end of their resurrection; The godly will come forth as the *Butler out of Prison*, *Gen. 40.* to stand and live for ever in the favour of God; but the ungodly as the *Baker*, to be made spectacles of the Justice and wrath of God for ever. It is true, the bodies of the wicked will be raised immortal and incorruptible, to the end they may be everlasting subjects of everlasting pain, as the body of a Malefactor is held up at a Pillory, when he is scourged, that by the extension of his body, he may be rendred the more capable of the scourge and pains.

The resurrection of the bodies of Believers, who live to the Lord, and die in the Lord, will be unto an happy condition, and freedom from all trouble, pain, and all the consequents of sin; for the Resurrection of Life is opposed unto the Resurrection of Damnation; as the ungodly in their bodies, will be fastned like condemned slaves to eternal torments, they will be ever dying and pining away in torments, but never dead; so the godly will live in the body a life of happiness, being absolved and freed from all pain, and enjoying

ing all satisfaction in the pretence of an al-sufficient God, *Phil. 3. 21. he will change our vile bodies, and he will make them like unto his own glorious body*; Our bodies in this life are but weak and frail, a little thing will distemper them, even one nights unrest; Our bodies in this vale of misery, are but *vilis saccus servorum*: The greatest amongst the children of men carry about with them such excrements, as should be Monitors of frailty, and documents of humilty, and that which maketh our bodies most vile, is this, that they are *cages of unclean birds, of many unruly lusts*; though they reign not in the godly, yet they dwell in them, as *Hagar with Sarah*, and do molest them: But at the resurrection there will be a change of our Bodies: Our Lord will make them like unto his glorious body; and it is said *Mat. 17.* at his transfiguration (which was a prelude of the glorifying of his body) *his face did shine as the Sun*: As the Tabernacle under the Law was made according to the pattern shewn in the Mount, so our earthly Tabernacles will be renewed according to that pattern shewn in the Mount, where our Lord was transfigured, great will be the brightness of their bodies; in that day of resurrection there will be a most glorious sight, when the bodies of the Saints will rise up together as so many Suns above the horizon of the grave and time; that will be a lightsome and a glorious day: This surpassing glory of their bodies is described more particularly, *1 Cor. 15. 42.* in divers respects.

Wherein the
glory of the
body consists.

1.

1. *In respect of endurance, it is sown in corruption, but raised in incorruption.* Our life here is in a continual flux, as one part of running water thrusteth forward the other parts, so some parts of our body decay daily, the radical moistness is wasted by the natural heat, and must be repaired by meat, drink, sleep, and other helps, as so many props to support our weak and ruinous Tabernacle of clay, as a lamp that consumes the oyl must have a new supply: But at the resurrection our bodies will be incorruptible, their condition will be fixed without any decay in part or in whole; Then the vital and animal spirits of the body will be as pure Wine without any mixture of dreg; There will be no superfluous or excrementitious humor in the body, it will be as the gold purified seven times.

times in the furnace, all dross and corruption will be tany purged out, and the body will be made an everlasting vessel of honour; There will be no alteration in the body, nor declining to old age; but the glorified Saints shall be like the Cedars in Lebanon, *Psal. 92. 14. they shall still bring forth fruit in old age, they shall be fat and flourishing.*

2.

2. *In respect of the stature and beauty of the body, it is sown in dishonour, it is raised in glory*: there will be great glory in the bodies of the godly, excellent comeliness in stature, and a beautifull, and equal proportion of all the members; The Saints who had any deformity, or defect of members in this life, shall have none then, *Act. 3. 19.* It is called *the day of restoring all things*; whatever their body wanteth now for comeliness, shall then be restored and supplied: Our Lord restored *Malchus* his ear, and by the same power he will restore the defect of any member, as there will be comeliness in a just symmetry and proportion of the members, so a surpassing comeliness in the colour and brightness of the body; do we not see in our daily experience, the body is sown in dishonour? a little before death the face becomes pale, earthlike, and the body of one dying doth smell of the earth, like wine neer run out, smelling of the dreg; after the soul and breath is gone, the body corrupteth and beginneth to stink like an empty earthen house without fire in it; at such a time the body is loathsome even to the nearest friends; *Sarah* had a fair and comely body, yet after her death *Abraham* desired a place to bury her out of his sight: But in the day of resurrection the bodies of the godly will be raised in honour, in great comeliness and splendor; though they be sown in dishonour, and thrust into the dust, yet like the root of a Lilly shew up under the ground in time of Winter, they shall spring up again, and be clothed with beauty by the power of God, who cloaths the Lilly.

3. *In respect of constitution, and healthfull disposition; the body is now sown in weakness (saith the Apostle) but will be raised in power.*

3.

Our constitution of body in this life at the best is weak; though all bodies be not alike weak; a fit of the burning Ague or of the Stone, will lay the strongest man on his back, and

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though

though the bodies of some be strong for bodily employments, yet through frequent labour and exercise they languish, and become weary; *Sampson*, though of matchless strength, yet did waste his spirits in the labour of the fight, and became weary and thirsty; the strongest bow will flug thorow too much bending and shooting, and the strongest body will become weary with too much exercise; on a death bed the strongest man is not able to hold the drink to his own head, or to turn himself in his bed: But in the day of resurrection the body will be raised in a strong constitution; then will there be no weariness in the body, nor faintness in the spirits. This weakness of body now is one of the Symptoms of original corruption, but death as a *Catholicon* will purge out that bitter peccant humour which maketh our bodies weak; and after that purgation, our bodies will be preserved and raised to a strong and confirmed health for ever in the heavens, where the body will be kept from all corruption from within, or alteration from without.

4. In respect of exercise and operation, it is sown a natural body (saith the Apostle) but it is raised a spiritual body; not of a spiritual substance, but with spiritual qualities; for if it were raised an *Aerial* body (as some erroneously have asserted) then should not the same body which died, be raised, for it is sown an earthly body, but it is called a spiritual body in respect of the exercise and use of the body after the resurrection; it is here on earth a natural body, having necessity of natural means and helps for preserving the species by procreation, and for conserving the person by nutrition, but after the resurrection the body will be abstract, and recited from all such natural operations and employments; the glorified Saints will be like angels, neither giving nor taking in marriage, Mar. 22. 30. The number of the elect and triumphant Church will be then compleat, and their whole delights will be in an immediate communion with God, which will drown both the remembrance, and the desire of all creature-delights, neither will the body then have need or use of meat and drink, because the body will be of a fixed and durable constitution, without any possibility of alteration or decay; They will be filled with

with God, and this will fully satisfy and delight both the soul and the body: they will not hunger nor thirst, because they will be ever full of the bread of life, and of the water of life; It will be a spiritual body, in respect of *Agility*, for Spirits are Agile; The *Angel Gabriel* in a very short time came from the heaven to the earth, Dan. 9. And the *Angel Aet. 8.* carried *Philips* body in a very short time from one place to another, so shall our spirits carry our bodies in a very short time through a large space and intervall. *Augustine*, in his *Augustine*. book of the *City of God*, lib. 22. ch. 30. saith, *That certainly where ever the Spirit and soul would be, straight wayes the body will follow the desire of the heart, and be in that place*: Neither will the soul desire any thing which is unbeseeming for it self or the body; as the helm turneth the Ship in a very short time, where so ever the Steersman will, so our bodies will turn instantly at every motion of our Spirits; our body will be caught up by our Spirits into the third heaven in a short time, as *Philips* body was caught up, and carried from one place to another, Aet. 8. 39. where the same word is used which ye have, 1 *Thes.* 4. 17. As for those members of our bodies which served to natural uses and employments in the time of our sojourning here, they will remain in the body for ornament and integrity; as the breasts in women come to old age, though they do not serve them for giving suck, as sometime they did, yet are they for the ornament of their bodies: *Augustine*, in the place above cited saith well; *all those members and bowels of the incorruptible body, which in the time of mortality served for divers uses, now they will serve for matter of praise to God.*

This Doctrine serveth for admonition; seeing there are Use 1. different ends of the resurrections; some will be raised to life and glory; others to damnation. Let it be thy desire and this life to do, endeavour to be of their number in this life, who do well, be well cause glory is appointed for such; how earnest should we be to know that our resurrection will be unto life; If many prisoners were shut up in one common prison, and it were told to them all, that some of them should be taken forth unto liberty and honour; and others unto shame and pain, in such

a case how earnest would each of those prisoners be to enquire if himself were one of those appointed for liberty and honour : It is certain, death as a Jaylor will shut up all mankind in the common prison of the grave and corruption ; how solicitous then should we be to know if we be appointed of God unto life and glory ; in this text our Lord giveth unto us a sure evidence of a glorious resurrection unto life ; to wit, if thou hast done good in the body : They that have done good shall come forth unto the resurrection of life : It is true good works have no place, or interest in the work of our salvation by way of merit ; Christ our Mediator only hath Merited it by the work of his righteousness ; *by him alone we have boldness to enter into the holiest, Heb. 10. 19.* Neither have good Works any efficacy on our salvation, *It is the free gift of God, Rom. 6. 23.* Yet it is most true that good Works are necessary by way of concomitancy in him who is to be saved ; for *without holiness none shall see the face of God, Heb. 12. 14.* Although thou canst not be justified in this life by thy good Works, yet in the day of resurrection thou shalt be judged according to thy Works, *Math. 25. 2 Cor. 5. 10.* Therefore as in the day of resurrection thou wouldest differ from evil doers, who will be raised unto damnation, see thou differ from them in thy living and dying.

Godly differ
from the wicked
in living.

1. The wicked man in his life-time employeth his desires, endeavours, and time to serve his own lusts ; but the care of a Godly man and sound believer, will be to serve his Lord, *Rom. 13. 14. Put on the Lord Jesus, and make no provision for the flesh, to fulfill the lusts thereof.*

2. The wicked man walketh in the broad way that leadeth to destruction ; he taketh unto himself ease and pleasure in sin, as one having room in a broad way ; he doth not afflict or grieve his own heart at any time by refusing the unlawful desires of it ; But thou who wouldest rise to life, must walk in the strait way that leadeth unto life ; thou must straiten and hem up thy desires, and afflict thy unrenewed part and flesh by refusing and rejecting unruly desires ; and if at any time thy heart look back unto sin, thou must afflict thy Spirit with

Godly

Godly sorrow for any step thou hast made toward the broad way.

The Godly man and sound believer differeth also from the wicked in his dying, *The wicked man at his death layeth not hold on Christ, and dyeth unwillingly* : but thou that wouldest rise unto life, thou must with old *Simeon*, an old expectant of glory, embrace Christ, and hug him and the Promise of life made in him, in the arms of thy faith ; as a dying man holdeth fast his gripe, so shalt thou keep thy gripe of Christ, & in the day of resurrection thou shalt be found in him : The Godly man dieth willingly, commending his Spirit unto God as a faithful Creator, he goeth unto death as his bed, out of the which he will rise in that morning of eternity with refreshment, but the ungodly and impenitent go to death unwillingly, as unto a prison, out of which they know they will be carried unto Judgement : This is the heavenly posture of a Godly man on his death-bed ; he resteth by Faith on the only merit and satisfaction of Jesus Christ, as a sick man doth upon a soft Mat underneath him ; he hath the lively hope of a glorious rest to his soul after its parting from the body, and of a glorious resurrection of the body, as a Pillow to hold up his head and heart, that in all his pain he fainteth not : and he hath good Works as a coverlet to adorn him in the sight of all that behold him : The Believer at his death resteth not on them ; they are his coverlet, but not his mat : he is adorned and covered with them before the world, who seeth them in him, and should both glorifie God in his rich and free love for his graces bestowed on him, and should labour to imitate him in his good life and happy death : If thus thou differ from wicked men in thy life and death, and be not an evil doer as they are in the purpose of their heart, and course of their life ; The Lord who by his grace maketh thee to differ from them in this life, shall in eternal mercy make thee to differ from them in thy resurrection ; for thy resurrection shall be unto eternal life : if thou live to Christ, thou shalt dye in Christ and in that day thou shalt be found in him, and go with him to the third heaven, and remain in glory for ever with him.

Godly differ
from the
wicked in
dying.

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Use 2.
Terror to
ungodly
men.

It serveth for a ground of terror and awakening to the ungodly, who rush into sin, as the horse into the Battle, go on in their sins like the Ox unto the slaughter, and will not know the evil of their wayes till the deadly dart of Gods wrath strike through their souls: Remember O foolish man, if thou live and dye in thy sins, and as Zophar speaketh, *Iob 20. 11. If thy bones be full of the sins of thy youth, and they lie down with thee in the dust, thou shalt rise unto damnation; what thou wouldest not believe in this thy day, thou shalt be forced from sense of pain to believe in that day of the Lord; and then shall the faithful Ministers of Jesus Christ say as Paul did to his fellow-Passengers in the Ship, Act. 27. 21. If ye had hearkened unto me, ye should not have gained this harm and loss:* The remembrance of neglected opportunities will encrease the fretting torment of their souls. It may be thou hast pain and sickness in thy body, with great agony at thy death: but consider all that is but as a flea-bite, in comparison of that worm that dyeth not, and the fire which cannot be quenched: Thou mayest be assured, unless thou repent while thou art in the body, thy pained and deformed body shall be raised up in greater pain and deformity: An ugly and hideous spectacle will thy face and body be, so that (if it were possible) in that day thou wouldest flye from thy self. Then soul and body at their reunion and uniting, will in a manner curse one another, and live, or rather languish together as it were in mutual imprecations for ever. This will be a part of their hell, like two Mastiffs chained together and tearing one another, the soul will curse the body, and all the Members of it for ministering temptations by the eyes and ears, and for being too ready to bring forth and act sin conceived in the heart; then soul and body that sinned together, shall be tormented together; as they were bound together in sin, so also in punishment; therefore let the sad forethought of pain in the body in that day, calm thy impetuous affections; Remember, as thou sowest in the body, so shalt thou reap in the body, *Gal. 6. 8.* thou shalt receive according to that thou hast done in the body, *2 Cor. 5. 10.* The serious forethought of this will be an awful means to suppress thy tumultuary

multuary affections; The Town-clerk, *Act. 19. 40.* composed the tumult with one word; *We are in danger* (said he) *to be called in question for this dayes uproar:* so consider, thou art in danger to be called in question in that day of resurrection, for the insurrection and rebellion of thy heart against thy Lord in this thy day. The Royal preacher soundeth forth this sad, but profitable Note into the ears of young men, who are o't-times violent, like *Jehu*, in their sinful courses; *Eccles. 11. 9. Rejoyce O young man in thy youth, &c. but know thou that for all those things God will bring thee unto Judgement.*

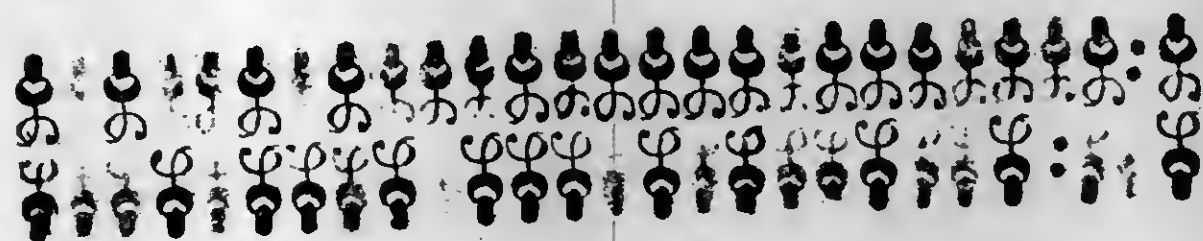
This Doctrine serveth for a solid ground of comfort to the Godly, who endeavour to glorify God in the body; let the meditation on these glorious qualities of the body in the day of resurrection comfort thy heart under all the pains and troubles in the body; Thy vile body will be changed: now thy body is decaying and dying daily; thou art troubled in underpropping thy ruinous house of clay, and do what thou canst, one time it will fall down: but there is thy comfort, it will be raised in incorruption: This was the ground of the Apostles comfort against the decay and dissolution of the body; *2 Cor. 5. 1. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; there we will get a Mansion, John 14. 2. In my Fathers house are many Mansions;* then our condition will not be subject to alterations, like men dwelling in a Tabernacle and removing from place to place, but it will be fixed and permanent without any change; it will be *an abiding of glory, and joy.*

2. Though now (possibly) there be some deformity in thy body, yet in that day thy body shall be compleat and comely; though at thy death thy body were full of sores and ulcers, yet if thou dye in the Lord, thy body shall be raised in honor and comely beauty; in that day *Lazarus* will have no sores; as the body will be fully purged in that day from all contagion of sin, so will it be freed from all deformity, which was only a Symptom of indwelling corruption.

3. Whereas thy body is now weak and frail, a little thing

doth soon distemper thy Spirit, and little labour makes thy body weary; This is thy comfort, that in the day of resurrection thy body will be raised in strength; though now thou canst not go up a little hill without some weariness in the body, yet in that day thou shalt go up in the body to the third heaven, and shalt not be weary.

4. Now thou art much troubled about the natural operations and employments of the body, for food and rayment and other things pertaining to this decaying life; but in that day thou wilt have appetite after nothing but God himself, and all thy appetite will be fully satisfied by a perpetual delight in thy God, infinite, all-sufficient, unchangeable and eternal in glory, goodness and bounty towards thee; Thou who art vexed & disquieted in this life with the relics of inordinate concupiscence remaining in the body; thou shalt cause to be humbled in the sight of God for that body of death; yet there is thy comfort, thou shalt be freed in that day from all such molestation in the body, and thou shalt be like unto the spotless Angels, without all inclination to delight in any thing but in the knowledge and love of God: In that day great will be thy joy at the meeting of the soul and the body; Though at parting here by death there was much pain, and trouble, like the parting of *Jacob* and *Benjamin*; yet their meeting will be with great joy like the meeting of *Jacob* and *Ioseph*; the soul will bring down good news from heaven to the body, like the report of the faithful spies, *Numb. 14.* to encourage the body to go with it unto the heavens, where they shall rejoyce together for ever in the presence of God; then shall their joy be encreased at their meeting with Christ, and perpetuated in their abode with Christ in the third heaven, and following with praise and triumph the Lamb, wherever he goeth. *To him, with the Father, and holy Spirit be all praise, honour, and glory, now and ever, Amen.*



Of Eternal Life by and with CHRIST.

PSAL. 17. 15.

*As for me, I will behold thy face in righteousness,
I shall be satisfied, when I awake with thy like-
ness.*



The glorious resurrection of the body is a refreshing stream from the fulness of Christ, so is also eternal life, which is the full and compleat happiness of soul and body in one person: This is purchased by the Merit of the righteousness and obedience of *Iesus Christ*.

Rom. 5. 20, 21. Where sin abounded, Grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Iesus Christ our Lord; by Faith in Iesus Christ we get a right and claim unto eternal life. Ioh. 6. 47. he that believeth on me, hath everlasting life; by him we shall be put in possession of eternal life, Math. 23. 34. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you: After that the bodies of them that have done good are raised up, and invivened with the souls, then shall the Saints go with the Lord unto the third heaven, and there in soul and body enjoy eternal life.

The sense of
the words.

The great blessing of eternal life is laid before us by the *Psalmist*, in these words. I know some Interpreters understand the words to be meant of the lively sense of Gods favour bestowed upon his children, after they have been for a time under a night of trouble; It is most true, light is sown even in darkness, for the upright in heart; though the Lord hide his face in a *little wrath for a moment, yet with everlasting kindness will he have mercy*; Isa. 54. 8. But I conceive (as many sound Interpreters do) the Prophet speaketh of that confidence and hope the children of God have of rest, happiness, and satisfaction after this life, when their bodies that sleep in the grave shall be awaked to the resurrection of life; Because he opposeth the hope of after happiness, as a strong prop to sustain the children of God in all their troubles and wants in this life, against the temptations from the prosperity of wicked men in this present world, to whom God giveth a large portion of things worldly; The Prophet comforteth himself and all the Godly with the hope of that full and enduring portion in the other life; some read the latter part of the verse thus, *I shall be satisfied when thy Image or likeness is awaked*; and the original will bear it; as if the meaning were thus; when I who was once created to thy Image, shall rise again, I shall be satisfied, but I incline rather to the ordinary reading; *I shall be satisfied with thy Image, when I awake*: by Image is understood the face of God, which in the former part of this verse is called a beholding of Gods face, in the immediate seeing whereof will stand our eternal happiness, when we shall see him as he is, 1 *Joh.* 3. 2.

The parts of
the Text.

In the words we have.

1. The time of his compleat and consummate happiness, *when I awake*.
2. The matter of his happiness, and the manner of enjoying it; the matter and object, *Gods face or likeness*; the manner of enjoying, *I will behold thy face*.
3. His perfect disposition and condition in the state of happiness, *I shall behold in righteousness*, having my heart perfectly conformed to the will of God, the perfect and adequate rule of righteousness.
4. The

4. The measure of his happiness, *I shall be satisfied*; my happiness will be full in the measure, without want of any thing that can make me happy; all my desires shall be satisfied, and my happiness in respect of duration shall be eternal, without a shadow or fear of a change.

The time when his compleat happiness will begin, is, at the day of resurrection, when I awake: This is no wayes to be understood of the awaking of the soul; as if the soul during the sequestration of it from the body, were as in a sleep, without all sense, either of pain or joy, until the day of resurrection; This is contrary to the holy Scriptures, that tell us *the spirit returns to him that gave it*, *Eccles.* 12. 7. The soul of the rich man was tormented, and the soul of *Lazarus* comforted, *Luk.* 16. Our Lord said to the convert Thief, *This day thou shalt be with me in Paradise*: and therefore his soul went straight to heaven: *Rev.* 14. 13. *Blessed are the dead who dye in the Lord, from hence forth, that they may rest from their labours, and their works follow them*; This place, as it overturns that invention of purgatory, for it is said from henceforth, that is after their death they rest from their labours, and so go not to that labour in the fire of purgatory: So it discovereth and confuteth that dotage of some in the former and present times, concerning the sleeping of the soul; Neither can the place be understood only of a meer privation of trouble or pain, such as dead bodies may have, but it is a rest from labour, with comfort reflecting to the soul from point of pain.

1. It is an *ἀναπαύσις*, *comforting, rest*, as the same word is used by our Lord, *Math.* 11. 28.

2. The place speaks of this rest as a special benefit bestowed on them that dye in the Lord, and therefore it is not (as some have thought) a rest from all pain or joy, which they affirmed to be common for a time both to the souls of good and evil men.

3. And withall it is said; their Works follow them; to tell us no sooner the evening of thistheir life is ended, but immediately they get their reward of glory in beholding the face of their Father which is in heaven. But this manner of speech

Death fitly
compared to
a sleep.

is used to express the death and rising of the body : for in the Scripture phrase the death of the body is compared unto a sleep, *Ioh 11. 11. Our friend Lazarus is asleep, (saith our Lord) but I go to awake him ; of Jairus daughter our Lord said, she maid sleepeth, Math. 9. 24. 1 Thes. 4. 15. We which are alive shall not prevent them that are asleep ;* The death of the body is fitly compared to a sleep, for those reasons following.

1. In time of sleep the senses are bound up, there is no exercise of them : so after death the body cannot act, nor exercise any natural operation.
2. As some go sooner to bed for sleep, and others later ; so some dye in their younger, others in an older age.
3. As in sleeping some lye longer in bed, others but a short time, so the bodies of the *Patriarchs* are a longer time in their graves, then the bodies of those who dye in the later times.
4. As after sleeping there is an awaking, so after death there will be a raising of the body.
5. As some after sleep are refreshed and rise up cheerful, others awake sick and heavy ; so in that morning of eternity, the day of resurrection, the Godly at their awaking from death will be refreshed and made glad with the sight of Gods face ; but the wicked will be awaked and rise with an heavy and doleful heart at the sight of Gods angry countenance ; then shall they curse the day of their birth, and wish they had perished with the beast ; what *Iob* said once in a fit, wishing for his dissolution, they shall say in an eternal impatience, longing for an Annihilation, but shall not obtain it, *Iob 3. 20. Wherefore is light given unto him that is in misery, and life unto the bitter in soul, which long for death, but it cometh not, and dig for it more then for hid treasures.*

Doctrine.
Compleat
happiness
shall be after
our resurre-
ction.

Our compleat happiness is delayed until the time our bodies be awaked and raised out of the grave ; for it is said here, I shall be satisfied when I awake ; Our satisfaction will not be till then : The children are first awaked and raised up in the morning, before they be set down at Table : so our bodies must

must be first raised before we can be set down at their common Table and Communion of glory with *Abraham, Isaac, and Jacob* : for our happiness cannot be consummate until the person be glorified both in soul and body ; that our compleat happiness is delayed till that time, is evident from Scripture, *Dan. 12. 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, 1. Cor. 15. 54. When this corruptible shall have put on incorruption, then death is swallowed up in victory ;* so that the compleat happiness both in soul and body will not be until we get victory over death and the grave by the resurrection of the body : Thus the Lord delayeth it in his wisdom, for these reasons.

1. To shew his truth and faithfulness, by inflicting death according to the Word of threatening, *Gen. 3. 19 Dust thou art, and unto dust shalt thou return ;* And therefore to fulfil the Word of truth, there must be a dissolution, and returning of the body unto dust, before there can be a resurrection.
2. To confirm our faith of the resurrection, when we hear the bodies of the *Patriarchs* do rest yet in their graves, and are not raised up ; we are assured God will raise them, and our selves with them : If God had raised their bodies already ; Many would have doubted of any other resurrection ; yea when we see at any time the graves opened of those who dyed in the Lord ; their very bones and dust preach unto us (and this a pious *Necromancie*) the Doctrine of the resurrection, that the bodies shall awake and rise unto life.
3. The Lord delayeth it, to shew his great power in quickening and raising the bodies that have been dead long ago ; for all things are alike possible to our God of infinite power ; he can raise them who are dead thousands of years since, with no less facility, then those who are lately dead ; with the same omnipotent facility he raised *Lazarus* stinking in the Grave, and *Jairus* daughter but a few hours after her death, his infinite power admits not a more and a less ; Gates of Brass and Iron yield to him as soon as Doors of wood.

This Doctrine serveth for admonition : as thou wouldest have thy awaking be joyful in that day of resurrection ;

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look

look well in this thy working day, what is thy disposition when thou goest to thy bed of rest, and layest down thy Tabernacle of clay; for as a man lyeth down to rest; so ordinarily doth he rise: If he go sober to bed, he riseth fresh and cheerful; so,

1. Thou must in this life have a sober minde, emptied of the immoderate love of this present world, because a man dying with his heart fixed on this world, cannot awake with joy in the day of resurrection; as a man going to bed in his surfeit, is distempered in his body when he awaketh in the morning; so will it be with such as dye in their surfeit with the love and care of this world.

2. As thou wouldst awake and rise in peace and joy, thou shouldest dye in a good conscience, hating every known sin; It is true, many of the dear children of God may dye without repenting particularly of some sins, which they know not to be sins, as it was with the believing Patriarchs in the case of their Polygamie; But if thou dye without repenting of thy known sins objected against thee by thy own conscience, this will make a fearful wakening in that day of thy resurrection; as a man eating at evening that which doth not agree with his stomach, it troubleth him in the morning when he awakes; so those who have swallowed down all sin with a wide conscience enlarged like hell, and did not cast it up again by true repentance in that gloomie morning of that eternal dark day, their awaking will be heavy and fearful; Then shall they have a desperate repentance, like unto that of Judas, and shall find that true to the utmost which is spoken, *Iob 20. 12. Though wickedness be sweet in his mouth, yet shall it be the gall of Aspes within him.*

3. As thou wouldst awake with joy, and be found in Christ in that day, thou shouldest dye, laying thy self on Christ, and fastening thy soul by Faith into him; because the man who dyeth in Christ, is found in Christ in that day; as a man carried down with a torrent of water, is found after his death with such a thing in his hand as he griped in the way while he was alive; so a man dying, and in his way toward the grave, embracing and clasping Christ, in that day will be found

found in the arms of Christ, for he is a faithful Redeemer, keeping that which is committed to him, and will present thee in that day to the father faultless with exceeding joy.

It serveth for comfort to the godly man; his happy and best condition, though it be delayed for a time, yet is abiding him; Happiness, The wicked, with that rich wretch, *Luc. 16. receive their good things here*; but the Godly, with *Lazarus, receive their evil things*: It is far better for a poor afflicted Christian, at death to go to his bed of rest without their surfeit, then together with it to have their fearful wakening: The *Pharisees* and all such vain-glorious hypocrites have all their reward in this life; they get applause here from men, but they shall be disallowed of God in that day; whereas the Godly man looketh before him to this compleat happiness, when the Lord will come with a rich recompence of reward in his hand, *Rev. 22. 12. I come quickly, and my reward is with me*; To this *Moses* looked, *Heb. 11. 26* and *Paul 2 Cor. 4. 16.* the Godly man measureth not his happiness by any present difference in respect of his outward condition betwixt him and sensual worldlings, but by that which is to come; he knoweth well this is the time of his non-age, and the heir while he is young differeth not from a servant, *Gal. 4. 1.* it may be, he is beaten oftner with the rod of his Father then a servant, because the Father loveth him better, and will not suffer him to perish for want of correction; but when the day for dividing the inheritance is come at the resurrection, then shall it be known who are sons; Therefore thou who art the child of God, endure hardship for a time, yea but a moment of time in comparison of that eternity before thee: And I think from undeniable grounds of natural reason, there is less proportion betwixt an hundred thousand of years and eternity, then betwixt a moment and an hundred thousand years; It is no small comfort to have our best before us: from this our Lord comforted his *Apostles*, and us in them, *Ioh. 16. 20. Ye shall be sorrowful, but your sorrow shall be turned into joy*; Now thou sowest in tears, but thou shalt reap in joy; the hope of a plentiful harvest is matter of comfort in a painful and laborious

borious seed-time ; Now thou art betwixt wind and wave, in this raging sea of an evil world, but there is thy comfort, thy body tossed here like a brittle bark, shall in that day be brought to a condition of eternal rest : *Abrahams* bosom is a bay without winds of temptations or afflictions ; there is perpetual tranquility : Now is the time of thy fighting against the Devil, who is the Tempter ; against the world, which is the *Magazine* of his temptations and fiery dart ; and against the flesh and treacherous enticer and wilful consentor to temptations, but be thou still wrestling in the strength of thy Lord, and in the end thou shalt be more than a Conqueror through him, and get a crown of immortal glory ; look to thy enemies and be watchful, but look also to the promised victory and Crown ; and be of good courage, for if God be with us in his strength, who can be against us ?

Second Point
The matter
and manner
of our happi-
ness.

What is
meant by the
face of God.

The second point considerable, is the matter of our eternal happiness, the *face and likeness of God*. And the manner of our enjoying it ; *I will behold thy face* : Divines call the former our *objective*, and the latter our *formal* happiness : for understanding whereof, it is necessary that we clear,

1. What is meant by the face or likeness of God.
2. How we are said to behold the face of God ; As to the first, by the face of God in holy Scripture is signified ;

1. *His gracious presence and good Will*, *Psal. 51. 11, Cast me not away from thy presence, or from thy face*, as it is in the first language, *Psal. 105. 4. Seek his face evermore* ; that is, his gracious presence and favour. Thus *Gen. 4. 15*. It is said *Cain* went out from the face or presence of the Lord, as men withdraw their countenance from those who have grievously offended them.

2. *An extraordinary manifestation and representation of the Majesty of God*, *Deut. 5. 4. the Lord talked with you face to face in the Mount out of the midst of the fire.*

3. It signifieth an extraordinary, yet familiar and gracious revelation of his presence, and of his holy will by some glorious, visible, and created representation, which in comparison of Gods not revealing himself so fully unto others, is called face.

face to face, *Exod. 33. 11. Num. 12. 7, 8. The Lord spoke unto Moses face to face : as a man speaketh to his friend.*

4. *The irresistible power of God throwing down every impediment in the way of his eternal purpose and counsel*, *Isa. 64. 3. The mountains flowed down at thy presence or face.*

5. *The sense of Gods favour*, when he comes unto a soul with healing under his wings, like the Sun with his beams reviving a withered herb, *Psal. 13. 1. How long wilt thou hide thy face from me, Isa. 54. 8. In a little wrath I hid my face from thee* ; God is said to hide his face, when he restrains the sense and comfort of his love in time of great trouble, and sheweth not in the face of providence any sign of his love : Because pitty in the heart is oft-times seen in the face and countenance.

6. The face of God signifieth that essential, infinite, increated, and invisible glory of God, *Exod. 33. 20. Thou canst not see my face, for there shall no man see me and live: 1 Cor. 13. 12. Then shall we see face to face* ; and in this sense it is taken in this place.

As to the second, what is understood by beholding his face, What it is to I answer, there is a beholding of God in his works, when in the behold the creatures we behold footsteps of the power and wisdom of face of God.

God, as the skill of an excellent Artificer is seen in the works of his hands, *Rom. 1. 20. The invisible things of God from the Creation of the world are clearly seen.*

2. There is a beholding of God in a created and visible representation ; Thus *Moses* is said to have seen God, *Exod. 33. and 1 Sai. 6.* it was not properly a beholding of God, but something created by God, from the which visible representation the beholders did perceive with their understanding something of the greatness and Majestie of God.

3. There is a beholding of God by the eye of faith : when we know and perceive him to be our God reconciled to us in *Jesus Christ*, in whom as the only Mediator we behold Gods face, and good will towards lost man ; *2 Cor. 4. 6. God who commanded the light to shine out of darkness, hath shined in our hearts.*

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hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

4. There is an immediate beholding and knowing the essentiall glory of God, Mat. 18. 10. Their Angels do always behold the face of my Father which is in Heaven: So in this place to behold the face of God, is to know immediately, and to enjoy him fully; as a man beholding a face immediately and perfectly when it is set before his eyes at noon-day.

Doct.
Compleat
happiness
stands in the
seeing of
God.

The compleat and full happiness of the Saints in heaven, standeth in the seeing and fruition of God, Mat. 5. 8. Blessed are the poor in heart, for they shall see God, 1 Ioh. 3. 2. We shall see him as he is; Our natural life consists in a union of soul and body, our spiritual life in a union of our souls with Christ by faith, and eternal life in an immediate union with God, and communion of glory. Our growth in the spiritual life of Grace here, must go before our coming to the stature of the fulness of Christ in that eternal life of glory, Eph. 4. 12, 13.

For clearing the doctrine, we would know wherein stands the matter, and object of our happiness. 2. What is the manner of our participation and fruition of that object.

What is the
matter, or
object of our
happiness.

As to the object and matter of our eternal happiness; the spirit of God in holy Scriptures expresseth it in terms borrowed from things of highest esteem in this world, that by such expressions he may condescend to our capacity, that we may learn things invisible by things visible, and that our desires may be stirred up by things earthly, toward things heavenly.

It is called,
1. Light.

1. It is called Light, Psal. 36. 9. With thee is the fountain of life, and in thy light shall we see light; It will not be a dazzling and confounding light, as was the brightness of Moses his face at his coming down from the Mount; the people could not behold him; it will not be an astonishing light, as that in the Mount at our Lords transfiguration, the Disciples fell to the ground, their weak eyes could not behold those glimpses of glory that shined through the vail of flesh; but the light in our heaven of happiness will be a strengthening and comforting

comforting light, it will strengthen and confirm the eyes of our understanding to behold it: Then shall we be enabled as the young Eagles, to behold the Sun of Righteousness in his brightness and glory; it was said by the Lord to Moses, none can see my face and live, Exod. 33. 20. that glorious sight which Daniel saw, took strength from him, Dan. 10. 8. The object being without him, drew out all his spirits to behold and admire it, and so weakened him; but in heaven our God whom we shall see and know, will be within us to strengthen us; then shall we live, because we see his face: It will be also a comforting light, like the light of the morning to the wearied watchman, who longed after it in the night time.

2. It is called a Kingdom, Luc. 12. 32. Fear not little 2. A Kingdom, for it is your fathers will to give unto you a Kingdom. d m. It is a Kingdom that cannot be shaken or moved, Heb. 12. 28. there will be no commotions or divisions, as in these inferiour sublunary Kingdomes; in that Kingdom will be everlasting peace, Rev. 22. 11. without are dogs, to wit, contentious and seditious men, who like dogs barking at the superior lights, do despise dignities and dominions, which God hath appointed to be as the greater lights for ruling this inferiour world; such men living and dying in their seditious disposition and courses, will not come within the border of that Kingdom; It is a Kingdom of incorruptible glory; Suppose a man were Monarch of all the world, in great splendor and prosperity, yet all his glory and contentment is but a flying shadow in comparison of that solid, substantial, and eternal glory of the least of Saints in the Kingdom of heaven; as the creature is infinitely inferiour to the Creator, so is treated glory to the increated, which the child of God beholdeth in that Kingdom of glory, Isa. 40. 15. Behold the Nations are as the drop of a bucket, and are counted as the small dust in the ballance; how doth the glory of earthly Kings, and their Kingdoms pass away like the glory of a King in a stage-play? but the glory of the Kingdom of heaven is fixed and permanent, as the Kingdom is immortal, so the glory of it is incorruptible.

3. Our happiness is called a Crown, Jam. 1. 12. He that 3. A Crown.
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endureth trials, shall receive the Crown of life: The four and twenty Elders had on their heads Crowns of Gold, Rev. 4. 4. The Romane Senate of old, after some great victory, did send to their Generals and great Captains a triumphal Crown; and they did also send to the Souldiers chains, bracelets, and garlands: Our Lord and great Captain of our salvation *Iesus Christ*, after he had overcome all our enemies, was Crowned with glory, Heb. 2. 9. *He became obedient unto death, even the death of the Cross, wherefore God also hath highly exalted him, and given him a name, which is above every name, that at the name of Iesus every knee should bow*, Phil. 2. 8, 9, 10. This glory of the subjection of all things, is peculiar to the Son of God, exalted to the right hand of the Father in our Nature, in which he was promoted to glory and Crowned; as the Kings Purple Robe is advanced with him when he ascends into the Throne; so the humane nature, wherewith our Lord was invested, was glorified with him in his Ascension, and exalted to the right hand of God in glory; like as the Captain of our salvation after his victory, obtained his Crown super-eminent, a name above every name; so every one that fighteth the good fight under his command, and in his strength shall receive their Crown of glory also, which he by the merit of his valour in spoiling principalities and powers on the Cross hath purchased for them and to them, 2 Tim. 4. 7, 8. *I fought a good fight, henceforth is laid up for me a crown of righteousness*. Then our righteousness begun here will be crowned with perfection and glory; God will crown, not our merits, but his own gifts, it is a crown that *fadeth not away*, 1. Pet. 5. 4. a crown *incorruptible*, 1 Cor. 9. 25. then both head and Crown will be immortal, the person and the glory will endure for ever.

4.
An inheritance.

4. It is called *an inheritance incorruptible, that cannot be defiled, that fadeth not away*, 1 Pet. 1. 5. It is an inheritance infinitely large, which will satisfy all the children and heirs without any occasion of envy or contention, it is not like that land that could not contain both *Abraham* and *Lot*, with their substance; which was the occasion of quarrelling to the heards-men.

5. It

5. It is called *an house not made with hands, eternal in the heavens*, 2 Cor. 5. 1. here we are as men remaining for a time in Tabernacles; our life is subject to changes and decays, our bodies must be dayly repaired, our spark of life would soon languish and dye without entertainment; our bodies like a house of clay, do daily fall down in one place or other with every new shower of a defluxion or distillation from our heads, that are the roof of this house; but in heaven our condition will be fixed and permanent; as in a large house there is much ease and room for the Inhabitants, so *Ioh. 14. In my fathers house* (saith our Lord) *are many Mansions*; there is abundance of happiness and glory for every child of God, it is a house full of light, Rev. 21. 23. there is no need of Sun nor Moon, the Lamb will be the light thereof; it is a house full of all provision for eternity, in our fathers house (saith the Prodigal) is bread enough, bread of life, and water of life; yea, God himself will be all in all to us; we shall live in him, and with him, and shall be continually refreshed and entertained by the seeing and enjoying of God.

6. Our happiness in heaven is set forth by a plentiful common Table, where all the glorified Saints will be entertained with a communion of one essential glory, in the perpetual beholding of the face of God, Luke 22. 29, 30. *I appoint unto you a Kingdom* (saith our Lord) *that ye may eat and drink at my Table*, Our Lord in such expressions condescends to our weak and childish capacity, thereby to signify that satiety of pleasure and joy that shall redound unto the affections and sensitive part of our souls, from the blessed Vision of God; and also to set forth that Communion of glory with Angels and glorified Saints, all the heavenly guests will be refreshed with the cleer vision of an infinite glorious God; the entertainment will be great: *eye hath not seen, ear hath not heard, neither can it enter into the heart of man to conceive what God hath prepared for them that love him*, 1 Cor. 2. 9. there will be good and solacious company, Angels and just men: there will be sweet and pleasant melody, no jarrings there, but perfect harmony, singing that *Trisagium*, Rev. 4. 8. *holy, holy, holy, Lord God, almighty*.

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ty, which was, and is, and is to come : This heavenly feast will not have an end, as *Abasuerus* his feast had, though it lasted many dayes ; But *Psal.* 16. *At thy right hand are pleasures for ever.*

The manner
how we participate
of the vision of
God.

1. Intel-
Qual.

As to the manner how we participate this happiness and vision of God : there is something of it in the general revealed in holy Scripture, but the particular and distinct knowledge of it is reserved to our experience and feeling in heaven ; that which is revealed to us is,

1. That this vision of God in heaven is intellectual and mental ; for whereas it is said, *1 Iob. 3. 2. We shall see him as he is*, and *1 Cor. 13. 12. We shall see him face to face*, it is expounded by the Apostle in the same place, of knowledge, *then shall I know, even as also I am known* ; It is true, we shall see our Lord *Jesus Christ* in his glorified humane nature ; but God being a Spirit, cannot be seen with the eye of the body ; for nothing can be seen but that which hath colour ; And God is of a most simple essence, without all composition whatsoever.

2. Imme-
diate.

2. This vision and fountain of God will be immediate, *1 Cor. 13. 12. Here we see as through a Glass* ; we receive some representations of God in the two glasses of his word and works ; as in a glass we see here only the representation, and some reflex of the face of God ; but in heaven we shall see him face to face, without the interposition of any midds ; here we see him through the *Latteſs*, *Cant. 2. 9.* But in heaven we shall see him within that eternal house of glory ; here we know God by his word, but in heaven *Prophecy* and *Teaching* shall cease, *1 Cor. 13.* As when the building is perfected, the scaffolding and other means necessary in the time of building, are removed ; Though in heaven there will be no midds intervening betwixt the soul & God in that blessed vision, yet mans finite understanding will be corroborated and supported by the mean and midds of a glorious created strength, that it may be enlarged, and in some measure made capable of the fruition of an infinite God : As the eye of the body, until it be somewaies strengthened, cannot look stedfastly on a bright and beautiful colour at a neer distance,

stance, so the finite understanding of man cannot behold that infinite beauty and Majestie of God, unless it be supported by the hand of God : *Zacheus* being of a low stature, went up to the *Sycamore-tree*, and from it got a sight of *Christ* ; though at that time there was no midds of a glass betwixt his eyes and *Christ*, yet he had a midds & mean under his feet, the *Sycamore-tree* elevating & supporting him for the beholding of *Christ* : So in that blessed vision in heaven, there will be no midds intervening betwixt our understandings, and God, for representing God to us ; yet there will be a mean and midds for corroborating the understanding to perceive, and the heart to enjoy, and delight in that vision.

3. That vision will be perfect, *1 Cor. 13. 12. then shall we know as we are known* : But our God knoweth us perfectly, to him all his works are known, *All our members are written in his book, Psal. 139 16.* he knoweth all his works more perfectly and distinctly, then any man knoweth what he himself writes down daily in his Diary : *here we know* (saith the Apostle) *as in a riddle* ; Our knowledge of many mysteries is but general and confused : as men hearing a riddle, do understand the Gramatical sense of the words, but little or nothing of the Mystical or moral sense : So there be many Divine Mysteries, whereof we have but a general and confused knowledge in comparison of that we shall have in heaven : As of the blessed Trinity distinct in persons, and yet one in Essence : the unspeakable manner of the generation of the Son : the unspeakable manner of the procession of the holy Ghost from the Father and the Son : the unspeakable manner of the Union of the Divine and humane nature, and their subsisting in one person : as also other mysteries, we know but in part : we believe the matter, because it is revealed : But of the manner and great depths of those mysteries, we are ignorant with a pious ignorance ; *when God sets bounds, we must not touch the Mount* : These depths of knowledge are reserved for us until the day we shall be promoted to that highest Class with Angels and glorified Saints : and shall be made capable of God himself, who will be all in all to us and in us : there will he teach us immediately by himself, as we see in vulgar Schools, the Master himself, and not the under

der Doctors, do teach these of the highest Class : here we know by the ministry of our senses : Our common sense is the ordinary passage through which light and the species or samples of things are carried into the understanding, from the outward senses. But this light is very like light transmitted into a dark Dungeon through narrow bores ; but in heaven the soul and understanding will be filled with light from within, because filled with God who is light, *As if a man were within the body of the Sun, he would be full of light* : Then the soul will be united immediately to God ; It will be said unto the faithful servant, enter into thy Masters joy ; light and joy will not so much enter into us, as we shall enter into it, by being unseparable and immediately joyned with God ; Then shall we know him, as we are known of him : Now we have but weak and shallow apprehensions of him by our trembling hand of an infirm Faith, but then shall we get our arms full of God ; the understanding and will shall be filled with the knowledge & love of God ; and in comparison of the weak and little gripe we have here in our wayfaring, we shall be comprehensors in our Country above ; Though to speak simply and absolutely, none can comprehend God, who is infinite, and incomprehensible to any creature.

4. Eternal.

4. This vision is *permanent and eternal* ; that glimpse of represented Majestie and Glory which *Moses* saw, *Exod. 33.* was but transient, and that which *Peter* saw in the Mount, did soon disappear, and a cloud followed after ; though the children of God get some comfortable sense of Gods favour at any time in this life, yet it abideth not : Our Condition here is subject to a vicissitude and change : At one time we have some sense of his favour, and great joy, *Psal. 4. 7 Thou hast put gladness in my heart, more then in the time that they corn and wine increased* : at another time God hideth his face, and then there is great sorrow of heart, *Psal. 28. 1. If thou be silent unto me, I become like them that go down to the Pit* ; But in heaven our sight of God will be permanent ; God wholly, God alone, and God for ever will be in our eye and heart, *Revel. 22. 5. There shall be no night there, and they need no candle, neither light of the Sun, for the Lord giveth them light, and they shall reign for ever and ever.*

Not

Not only will our happiness stand in the vision and knowledge of God in our understandings, *but also our wills shall be filled with love and delight in God* ; Then will our love toward God be *pure* without mixture, *perfect* without defect, and *permanent* without change or fear of change.

1. *Our love will be pure, without mixture* ; here our affections are drained forth like rivulets, and run toward our lustful delights and comforts in the creatures but in heaven our affections will be all gathered together, as waters in the fountain, and be poured forth on God.

2. *Our love of God in heaven will be perfect* ; Our love here for the most part doth rise from some sign or effect of Gods love towards us ; in it there is much reflecting on our selves : But in heaven we will love God *for himself wholly* ; here our love is weak in the degree and measure, but in heaven we will love God perfectly, with all our soul, heart, and strength ; as forces scattered here and there are strong when they are united into one body : so our affections struggling here on divers objects, will be then united together, and in their full strength set on God.

3. *Our love will be permanent, even in the full strength of it* : here our love, though sometimes it be bended & set on God, yet in an instant it slugs and remits of the bent : but in heaven our love to God will be ever intended and kept in the full height : here fear like an heavy weight draweth down our hearts, and weakens our love, but in heaven *perfect love will cast out fear*, *1 Cor. 13.* then will we be delivered from all fear, either of the change of our sense of the love of God to us, or of our love toward God ; we will be confirmed in the assurance of his love toward us for ever, and our hearts will be established in our love toward God for ever.

This Doctrine serveth for a timely admonition ; seeing there is an eternal happiness attainable in the vision and fruition of God : *It should be our chief care in time to enter into that way that leadeth into such a happy end* ; in heaven is laid up a Crown of glory ; but it is given to such only as endure to the end : The rich prize is there, but given to such only as run their race with patience, and finish their course ; thou must

P p p 3

must have some mediate sight of God in the word here in the way, before thou attain that immediate sight in thy Country: The knowledge of God in Christ here by Faith is the rudiment and pedagogy of our immediate and perfect knowledge of God in heaven, Joh. 17. 3. *This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent*: the Disciples of Christ must be grounded in their Rudiments here, before they be commenced there Masters of all perfect and happy knowledge.

Obj. How shall I know that I am in the way to eternal happiness, for there is a way that seemeth right unto a man, but the end thereof are the ways of death? Prov. 14. 12. Many men are of Tamberlans opinion, that every man living civilly and honestly, may be saved in his own Religion.

Ans. There be three infallible Antecedents of Eternal life.

1. *Faith in Jesus Christ*: as there is no coming to the end of the Journey, unless a man set his feet in the way toward it, so there is no coming to salvation without Faith in Christ, 1 Pet. 1. 9. *Receiving the end of your faith, the salvation of your souls*; Faith at the end of our life is turned into vision in that life eternal.

2. *A conformitie unto Christ*, Rom. 8. 29. *Whom he did foreknow, he also did Predestinate to be conformed to his Son*; thou must in some measure be conformed to Christ in holyness in this life, otherwayes thou canst not be conform to him in the other life in happiness; because as God Predestinates a man to glory, so he doth also Predestinate him to grace and holyness, Ephes. 1. 4. *He hath chosen us before the foundation of the world, that we should be holy*. This conformity unto Christ standeth not only in an outward profession, and approaching to the Ordinances, which hypocrites may do with a great shew of piety in bodily exercise, Isa. 58. 2, 3. but specially in the ordering of our life and conversation, according to the precept and example of Jesus Christ our Lord, Phil. 2. 5. *Let this mind be in you, which was also in Christ Jesus*: we must be conformable to him in our sufferings, by patience and submission to the good will of God:

Not

Infallible
signs of en-
tering into
life;

1. Faith.

2. Confor-
mity to
Christ.

Not my will (said our Lord in his Agony) *but thine be done*: and we must be conformable to him in meekness toward violent men, who are instrumental in our sufferings, 1 Pet. 2. 23. *Christ also suffered for us, leaving us an ensample, who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.*

3. The third evidence of our walking in the way to true happiness, is *the first fruits of the Spirit*; To wit, such saving graces as are the beginnings and first fruits of eternal life, as knowledge of God in Christ, sense of his love, peace of conscience, and joy of salvation in our heart: *The first fruits* were consecrate to God in testimony of thankfulness; they were grounds of hope of a plentiful harvest, and motives to stir up a longing desire after the harvest; in like manner the child of God should be thankful for those beginnings and first fruits of happiness; he may be confident also that God who hath given unto him the first fruits in the state of Grace, will give unto him a joyful harvest of glory; This was the ground both of Pauls confidence, and willingness to be dissolved and to be with Christ, 2 Cor. 5. 5. 8. *He hath also given unto us the earnest of the Spirit*; *We are confident and willing rather to be absent from the body.*

It serveth also for matter of comfort unto the children of God, who mourn here under the sense of many imperfections, under the fear of many and daily temptations, who groan under the burthen of indwelling corruption that hangeth so fast on, and under the heavy pressures of many troubles and calamities; look by faith unto that rich recompence of reward, and rejoyce in the hope of that everlasting happiness, when ye shall behold the face of God in glory.

1. Here is matter of comfort against the imperfections of our knowledge, in our wayfaring; we are ignorant of far more then we know: but then shall we know God himself, and all things in him, as a resplendent Mirrour, so far forth as he sees may conduce for our happiness: here our knowledge is confused, and dark in the valley of Baca, but there it will be distinct and clear in Mount Zion, that is above, where no

3. The first
fruits of the
Spirit.

Use 2.
Comfort to
mourners
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fections,
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mills

mills are : *Now we know in part*, but then shall we know fully and perfectly ; Then shall we say as the Queen of *Sheba* did, *1 King. 10. 6, 7, 8. It was a true report which I heard in mine own Land, and behold, the half was not told me : Thy wisdom and prosperity exceedeth the fame which I heard : here our love is imperfect*, God is not our all in all : Our love is carried on other things beside God ; but then God will be all in all in us ; and to us, whatever we loved here in the creature, will be exceeded and swallowed up in that vast ocean of love and delight we shall have in God himself : here are great changes in our love ; sometime we are hot in our zeal, like *David*, dauncing before the Ark ; at another time we are cold and stupified when any thing crosseth us in our performance of holy duties, as *David* was when *Uzzah* was smitten, *1 Chron 13. 12.* but in heaven our love and zeal to Gods glory will be perfect in degrees, unchangeable in condition, and perpetual in duration.

2. Here is comfort under manifold temptations ; It is true, we are subject here to one temptation after another ; and when in the strength of our Lord we have resisted one, yet are we disquieted with the fear of another ; for *Sathan*, who departed but for a season from our Lord, who was temptation-proof, *Luc. 4. 13.* he leaveth us but for a short time, waiting an advantage of our security, which is his opportunity ; he will appear sometime to depart from tempting, but if we become proud, as having resisted his temptations by our own strength, or if we become secure and negligent in prayer and watchfulness, then will he return, and double his temptations, as he did to that man, *Math. 12.* he returned with seven worse ; but watch thou and pray, that thou be not led into temptation ; though now thou be molested with one temptation after another, yet resist them, being stedfast in the Faith ; and be comforted in the hope of thy eternal rest and immunity from all temptations in thy Country that is above, in it there will be no tempter : Then shall *Sathan* be fastened to damnation, by the indissoluble chains of darkness ; in heaven there will not be remaining in us any inordinate concupiscence to be tempted ; Then our will and affections will adhere so close un-

to God the supreme Good, that it will be impossible to draw the heart from God ; No ayr of temptation can intervene ; The Angels who stood not in the truth, though they had neither a tempter from without, nor inordinate concupiscence from within, they being created pure and holy ; yet were they created of a condition mutable, but the Saints in heaven will be confirmed and established as pillars, in a condition immutable, *Revel. 3. 12. Him that overcometh will I make a Pillar in the Temple of my God ;* *Adam* in the estate of innocency had *posse non peccare*, a power not to sin, but in heaven there will be a *non posse peccare*, an impossibility to sin.

3. Here is comfort for them who groan under the burthen of indwelling corruption ; rejoyce in this, the day of refreshment is coming ; Let thy indwelling corruption be the matter of thy daily grief, and humiliation before God : Let it be to thee as *Hagar* and her brood was to *Sarah*, and as the daughters of *Heth* to *Rebekah* : Let it be the occasion of thy daily wrestling, and subjecting the flesh by works of mortification ; Let it be as pricks and goads in thy sides to push thee toward the throne of Grace with *Paul*, *2 Cor. 12.* that the strength of Gods Grace may be perfected in thy weakness : In such a wrestling condition, rejoyce in hope, and be of good comfort ; though now the flesh lusteth against the Spirit, yet at death thy warfare will be accomplished : And after thy resurrection there will be nothing in the whole person but Spirit and grace ; here in an hour of temptation thou prayest for strength ; in heaven thou shalt praise God for thy victory over sin, *Sathan*, and the world,

4. Here is matter of comfort against all thy calamities, publique or private ; in the midst of all thy troubles rejoyce in the hope of that glory, *Rom. 5. 3. We glory in tribulation,* *2 Cor. 4. 17. Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,* *Rom. 8. 18. I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us ;* That Kingdom in heaven cannot be shaken ; that treasure of unsearchable, and durable riches cannot be robbed,

nor wasted; *There all tears will be wiped from thine eyes, all enemies will be subjected to Christ, and also unto all the members of his Mystical body, they will be made his footstool, and the footstool is below all the parts of the body; in that day of perpetual separation of the wicked from the godly it will be seen, as it is said of Pharaoh and his host that persecuted the Israelites, Exod. 14. 13. The Egyptians which ye have seen to day ye shall see the again no more for ever; To God who giveth us victory over all our enemies, and crowneth us with everlasting mercy, the father, son, and holy Ghost, be all praise, honour, and glory, for now and ever, &c. Amen.*

3. Point, the perfect disposition of glorified Saints.

I having spoken of the time when our compleat happiness will begin, and of the matter and manner of our happiness; at our awaking in the day of resurrection from the sleep of the death, we shall behold the face of God: Now we proceed to speak of the perfect disposition of the glorified Saints, and of the measure of their happiness. The third point considerable in the words, is the perfect disposition of Saints glorified in soul and body; *I shall behold (saith he) in righteousness, at my awaking and rising out of the grave, I shall be perfectly righteous in my soul and body, and being wholly pure, shall behold thy face, and so be satisfied; in this life the personal righteousness of the Saints is not perfect; in many things we fail all; Righteousness is a conformity to the will of God the only and supream rule of right and wrong; in the estate of innocency man had a righteousness pure, without mixture of imperfection, but not exempted from mutability; in the estate of renovation the renewed man hath personal inherent righteousness, firm and sure, with an immunity from a total and finall decay, 1. Job. 3. 9. but it is not perfect and pure, though our renovation be perfect in parts both in soul and body, yet not in degrees; In heaven our personal righteousness will be pure, perfect in degrees, and unchangable; then will the Saints follow the Lamb whithersoever he goeth, there will be no declining from him and his commandments.*

The Saints in heaven will be perfectly and wholly righteous in their souls and bodies; then will there be a perfect
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conformity in all things, and for ever to the acceptable will of God, Eph. 5. 25, 26, 27. *Christ loved the Church and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word, and that he might present it to himself a glorious Church, not having spot or wrinkle; in the course of our regeneration he cleanses us, but the perfection of holiness and beauty will be in that day when the marriage between the Lamb and his Spouse shall be consummate; here the Church of Christ is like an house in building, but there the topstone and crown of Glory will be put on: here it is as a young child growing in his dimensions, but in heaven we will be at our term of consistence, even our perfect measure of the stature of the fulness of Christ, Eph. 4. 13. here there is much imperfection in the righteousness of the children of God; there be many infirmities and faults that others may, and themselves should censure and condemn, but in heaven we shall be faultless, Jude Ep. 24. To him that is able to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and Majesty; The Church triumphant will be then as a beautiful bride adorned and prepared for her Husband, Rev. 21. 2. here on earth is the time of her purification, but at the day of resurrection she will be presented perfectly pure in that Temple not made with hands, and praise him for ever for his mercy and grace bestowed on her here: The song begun here shall be continued there, Rev. 1. 5, 6. Unto him that loved us, and washed us in his own blood from our sins, and hath made us Kings and Priests unto God and his father, to him be glory and dominion for ever and ever, Amen.*

This doctrine serveth for a ground of terror and wakening Use 1. *to wicked men, who live and dye in their unrighteousness; It is not possible for them in their unrighteousness to behold the face of God; It is true, they shall be forced to look on him as a dreadful Iudge, and avenger of all unrighteousness; They shall behold him as a Malefactor doth the Iudge, with great terror and anguish of spirit, Rev. 1. 7. They shall look upon him, and wail before him: Thou that mournedst not*
on

on earth for thy sins, shalt mourn for ever under that insupportable burden of wrath and Judgement: therefore remember in time, that this righteousness wherein the Saints will behold the face of God, must have a beginning in this life; Our sanctification is compared to a race, *Heb. 12. 1.* and no man comes to the end of the course, but he that sometime began to run, it is compared to a *building*, *1 Pet. 2. 5.* there must be a foundation laid, a believing and resting on Christ the corner stone, and therefore a superstructure of holiness and righteousness before the top-stone and crown of perfect righteousness be put on: It is compared to a *growing in stature*, *2 Pet. 3. 18.* and without growing up in sanctification it is impossible to come into the measure of stature of the fulness of Christ; we must be infants of glory in the state of grace, before we can be men of glory in heaven, *Eph. 2. 21.* in Christ all the building fitly framed together, groweth into an holy Temple in the Lord: there must be first a growing and building up in sanctification, before we can be Temples filled with glory in heaven.

Use 2. It serveth for a ground of comfort unto all those who have set themselves in the way of righteousness, and do endeavour a conformity of their wills and wayes to the holy will and righteous ways of God; here is their comfort, that their righteousness begun in this life will be perfected, and in a perfect personal righteousness in heaven they shall behold the face of God in glory; begun holiness here is the infancy of perfect holiness, and is no other thing then the gate of heaven and happiness, *Mat. 5. 8.* Blessed are the poor in heart, for they shall see God, *Psal. 97. 11.* Light is sown for the righteous, and gladness for the upright in heart: The seed of that full joy in heaven is sown in the renewed heart, and the full fruits will be seen and enjoyed in the day of restoring all things, when the godly by vertue of the second Adam will be restored to the possession of all the happiness they lost in the first Adam; in that day thou shalt eat of the fruit of thy labours: Thy labour of love here will not be forgot there, a cup of cold water given to a disciple

ple in the name of a disciple, shall be richly rewarded; the Lord thy God hath a book of remembrance, *Mal. 3. 17.* he hath a particular and distinct knowledge of every good work thou doest, as men have particulars written up in their Diaries, for their better remembrance; In the day of resurrection, whatsoever good work thou hast done in secret, though there was little notice or noise of it in the world, yet shall it be published in the audience of angels and men; then thy bread cast on the waters upon the poor distressed and despised members of Jesus Christ, which the rich Nabals in this present world thought to be as water spilt on the ground, as lost and cast into the bottom of the Sea: Then (I say) after many dayes thou shalt find it, *Luk. 14. 14.* Thou shalt be recompenced at the resurrection of the Just. It is true, (I confess) it is not for our righteousness we are brought to behold Gods face in glory, yet it must be in righteousness, though not for our righteousness; Christs righteousness onely makes way for us to the beholding of Gods face; but personal inherent righteousness is a concomitant, necessary for every person that would behold his glory, *Heb. 12. 14.* This thy perfect righteousness in heaven will make thy heart exceeding glad; consider what joy of heart he godly have even from this testimony of their conscience onely, that they are willing to live honestly; though in many performances they come far short of their duty, and desire: Then what joy of heart will they have when they find in themselves the graces of holiness and righteousness perfected in an exact conformity unto the will of God; if there be such joy in the seed time, that Peter calleth it unspeakable and glorious, *1 Pet. 1. 8.* what then will be the joy and exaltation in that day of the full harvest and ingathering? if there be such joy at the laying of the foundation, and in the time of building, what will be our Joy in that day when all will be covered and crowned with glory, when the Comforter will dwell in us for ever? Then will there be in our hearts an ever and overflowing fountain of Joy, we shall be perfectly righteous, and never grieve the Spirit; and the Comforter will never desert us, nor suspend the influence of his comfort; Therefore be glad in the Lord, and rejoyce

ye righteous, and shout for Joy all ye that are upright in heart, Psal. 32. 11.

4. Point.
The measure of our
eternal hap-
piness.
Dect.
Our happi-
ness in hea-
ven will be
full and sa-
tisfactory.

The fourth point considerable is the measure of our happiness, set down in these words, *I shall be satisfied with thy likeness.*

Our happiness in heaven will be full and satisfactory, to the desires of our souls; This satisfaction standeth in these two. 1. *In a full peace and rest for ever from all troubles.* 2. *In a full Joy and delight for ever:* these two blessings of Peace and Joy for ever, will flow from that Ocean of blessedness, the *facial-vision* of God, and run as a refreshing river, through the soul, beholding the face of God: the eternal misery of the damned will be perpetuated both in a punishment of loss, which is called outer darkness, the want of Gods gracious and comfortable presence for ever; and also in a pain of sense, which is called *Isa. 66. a worm that dyeth not, and a fire that cannot be quenched;* but the happiness of the godly will be continued for ever in a Rest from all pain, and in a fruition of all good in God, all-sufficient in himself, and all in all to them.

The godly will have a full Rest.

The Saints
in heaven
have a full
rest from
1. All trou-
bles.

1. *From all troubles and molestations outward, Rev. 14. 13. they rest from all their labours,* 2 Thel. 17. *it is a righteous thing to recompence to you who are troubled, rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels:* Then shall we have full rest from all our spiritual enemies, 1 Cor. 15. 26. *the last enemy death shall be destroyed;* when our bodies shall be raised and cloathed with immortality, then shall we rest from all our afflictions: These are Gods medicines to purge our humorous souls, and to prevent the out-breaking of corruption, but in heaven our souls and bodies will be confirmed in an heavenly temper of health and happiness, and there will not be need of such a medicine: afflictions are the bitter fruits growing from inbred and rooted corruption; then will corruption be pulled up by the root, and our nature will be perfectly healed.

2. Inward
temptations.

2. We shall have rest from *inward temptations, and suggestions,*

gestions, then the sparkles of inordinate concupiscence, smoaking even in the regenerate, will be fully quenched with that pure river of *the water of life, clear as cristal, proceeding out of the throne of God, and of the Lamb, Rev. 22. 1.* then shall we get rest from indwelling corruption, that like the troubled Sea casts up the dirt and myre of impure suggestions; Then all our raging and unruly affections will be fixed on God, and quieted with admiring, adorning, and delighting in God.

3. Then shall we get rest from the *daily molestations of wicked men*, who vex the godly, as the soul of righteous Lot *was vexed with the iniquities of Sodom;* as David was vexed with the malicious calumnies of his evil neighbours, *Psa. 118. 12. they compassed me about like Bees;* but this was his, and will be our comfort in that day, *they will be all quenched as the fire of thornes:* The fire they raised against the godly will be quenched, but the fire of Gods wrath kindled here against themselves, and poured forth in that day upon the scditionous and contentious, will never be quenched; here the wicked are like the Sons of *Zerviah*, a daily vexation, and are too strong for us: like the *Iebusites*, pricks in our eyes, and thorns in our sides. Here the strong do push at the weak, and foul the waters with their feet; they spoyle us of our worldly comforts, *Eze. 34. 21.* here we are in greatest danger from feigned friends, that betray with a kiss; as there is more danger to ships from rocks unseen, then from those that are seen; But in that day of resurrection, which is the inaugurall of our consummate glory, there will be a separation of the goats from the sheep for ever, *Esay 11. 9. in the mount Zion that is above, there will be none to hurt, Rev. 21. 15. without shall be dogs, and whosoever loveth or maketh lies;* here in this world, simple and well meaning people are deceived and destroyed by state lyars, who under a pretext of grievance for misgovernment and zeal for reformation, draw away the people from duty to lawful Superiours, as *Absalom* by false aspersions, *stole away the hearts of the people, 2 Sam. 15. 3, 6.* here also flatterers by their lies spread a net before the feet of the Rulers, and under pretext of zeal for the sacred

3. The mo-
lestations of
wicked men.

Authority.

Authority, do alienate the hearts, and provoke the hands of Rulers to be stretched out against the faithful, such a lyar was *Amaziach* against *Amos*; *Amos* 7. and *Doeg* against the *Priests*, but in heaven there will be no such scandals to grieve the godly; *Math.* 13. 41. *The Son of man shall send his Angels, and they shall gather out of his Kingdom all things that offend.*

4. From the differences that here fall out among themselves.

4. Not only will there be peace and rest from the iniquities and malice of the wicked, but also from all differences that through ignorance in Judgement, or weakness in affection do fall out here amongst the Godly, and interrupt the comfort of mutual communion; *Paul* and *Barnabas* had their own *Paroxysm*, *Act.* 15. 39. *Chrysostom* and *Epiphanius* in a fit of bitter passion at their parting one from another, had their mutual imprecations, but in heaven there will be no debates, no contention, no difference in judgement; then will we know, mind, love, and speak all one thing; all doubts will be resolved by seeing the face of God, then will our harmony with God be perfect, and one with another, both in Judgement and affection.

In heaven there will be perpetual rest.

Our rest in heaven, as it will be full and absolute from every thing that can disquiet us, so it will be perpetual, and rest for ever; The soul in this present world, though it may at a time be free from trouble, yet if it be under fear of new troubles this very fear doth interrupt the rest and quiet of the mind; in the time of our calm, the fear of a new storm doth much disquiet us; the man sick of a feavour tertian, is troubled even in his good day, with the sad apprehension of his evil day ensuing. But here is our comfort, that establisheth our hearts amidst all the winds and waves of temptations here, we shall have a calm in heaven, and good dayes for ever; Our peace and rest there will be without all fear of a change, *Revel.* 21. 4. *There shall be no more death, nor sorrow, nor pain.* Not only will the Saints in heaven have that privative blessing of peace and rest from all trouble for ever, but also they will have the positive blessing of joy and delight for ever; though eternal peace and rest be a great blessing passing all understanding, yet it is the far least part of our happiness: But our greatest satisfacti-

In heaven there will be joy and delight for ever.

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on is in that joy and delight which will proceed from the beholding of Gods face; not only shall we have a privative rest from trouble, but a positive rest and delight in God, which will satistie and quiet all our affections.

This joy will be full in the measure, *Psal.* 16. 17. *In thy* This joy will presence is fullness of joy; in this life our joy is mixt with sorrow, like the prick under the rose; *Jacob* had joy when his sons returned home from *Egypt* with the sacks full of corn, but much sorrow when he perceived the silver in the sacks mouth, *David* had much joy in bringing up the Ark of God, but at the same time great sorrow for the breach made upon *Uzzah*: This is the Lords great wisdom to temper and moderate our joy; As men of a weak constitution must have their wine qualified with water for fear of distemper, so must we in this life (such is our weakness) have our joy mixed with sorrow, lest we turn giddy and insolent; here our joy is mixed with fear, *Psal.* 2. *Rejoyce in trembling*; the woman departed from the Sepulcher of our Lord with fear and great joy, *Math.* 28. 8. in our regenerate estate though we have joy from Christ that is formed in us, yet the impression of the terrours of God before the time of our new birth remain in us; as in a commotion of the Sea by a great tempest after the stormy wind hath ceased, yet the impression of the storm remains and makes an Agitation. The tender mother recovering her young child from danger of a fall hath joy from the recovery, but with much fear with the impression of the danger; so after we are recovered here from our dangerous falls by the rich and tender mercies of our God, sometime preventing us, sometime restoring us; though we rejoyce in his mercy, and in our own recovery out of the snares of Sathan, yet in the midst of our joy the remembrance of former guiltines and danger do humble our hearts with much sorrow, and some trepidation of heart; As our joy here is mixed with fear, so with sorrow also; The sound believer doth look up to Christ crucified, and doth rejoyce in his incomparable love, that such a person should have dyed such a death for such as were enemies to God by sinful inclinations and wicked works; They look down also

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upon

upon their own sins that have wounded and crucified the Lord of Glory, and this breaketh the heart; as a widdow should mourn, who by her froward and lewd behaviour hath burst the heart of a kind and loving husband.

The sound Believers look to their small beginnings of Grace, and they rejoyce in the Work of Gods hands; but when they compare it with that original and primitive righteousness, they mourn bitterly, as the Elders of Israel did at the rebuilding of the Temple, *Ezra, 3, 12. Those who had seen the first house wept*; But in heaven our joy will be full without mixture of sorrow. *Ioh. 16. 20. Your sorrow (saith our Lord) shall be turned into joy*; Then will there be no sorrow for a present trouble, nor present fear of future troubles; Then their eye will deeply affect their heart; The sight and knowledge of God the supreme and infinite good will ravish and take up all their heart with joy and delight; *Peter in the Mount, Math. 17.* was so affected with that glorious sight, that he forgot both the delights and troubles that were below; *It is good to be here,* (said he.) How much more will all worldly troubles and delights be forgot at that soul-satisfying sight in heaven, which is as far above that of *Peter in the Mount*, as the third heaven is above that Mount, and as the increated is above the created glory!

Obj. But will not the Saints in heaven remember the evils on earth from which they were delivered? and if so be they remember them, will it be with any sorrow or fear?

Ans. No doubt, they will remember great deliverances, *Revel. 5. 9. Thou wast slain, and thou hast redeemed us,* say the four and twenty Elders; yea the Saints in heaven have some knowledge of the great misery of the damned; Not only from the remembrance of the Word of God foretelling it, but also from their own great happiness, as knowing one contrary by another; they know well the misery of such men is extream, who are deprived of the great happiness themselves do enjoy; But all their knowledge of the misery of the damned, and the remembrance of troubles in this life will be *without all anguish or sense of pain.* *Augustine of the City of God, lib. 22. ch. 30.* compareth the knowledge that the

The knowledge and remembrance of miseries which the Saints in Heaven have, is without anguish.

the Saints in heaven have of the misery of the damned, unto that knowledge *Physicians* have of painful diseases from their reading, but not from sense and experience of the pain in their own person; The Saints in heaven will remember the troubles of this life, as Souldiers after the victory remember the fight, and as passengers safely arrived remember a dangerous voyage; This remembrance will encrease their joy and praise to God. The knowledge of the misery of the damned, though of their dearest friends and acquaintance on earth, will be matter of praising Gods Justice declared on them, and of his eternal mercy manifested on themselves; the glory of Gods Justice will so affect them, that they neither can nor will be sorry for the misery of any person.

This joy of the Saints in heaven will be full in the measure of it; for if the measure of our joy here from faith into the gracious promises, and from some sense of love, be above expression, what will be the joy in that facial vision? If such be the joy of faith in hearing of our Lord and husband by his sacred letter, and secret tokens of love: what will be our joy in seeing him and dwelling with him for ever? if the passengers at Sea have such joy in seeing the desired Land a far off, through the prospect of faith, what will be the measure of their joy, when they come within that part of eternal salvation where they shall have perpetual tranquillity and perfect delight in the fruition of God, in whom as the center do meet all the lines of created comforts and delights that have been drawn forth at any time to any part of the circumference of this world; yea much more then eye hath seen, ear heard, or heart can conceive?

As our joy in heaven will be *intensively full*, in the degrees and measure, so will it be *extensively full* to the whole person, both to the soul and to the body. *Ioseph* at his enlargement out of prison, got a new garment, a ring, and honourable preferment; so in the day of the enlargement of our bodies out of the grave there will be given to the Saints a long and large white robe of innocency both to soul and body. Then heavenly comeliness and brightness shall as a ring adorn the

body, and the whole person in soul and body will be preferred to sit at the right hand of God in glory; the soul being but a part of the person and whole supposit, hath a natural desire, and longeth for the re-union of the body; therefore in the day of resurrection, when the body will be reunited, the desire of the soul will be fully satisfied; That joy of soul and body at meeting will be mutual, like the joy of two dear friends meeting together after some separation for a time; then will the soul be affected with joy from the body, when it looketh out by the eye and beholdeth the glorious body of Christ, the glorified bodies of the Saints, and the brightness of that body wherein it self lodged; the soul will have great joy in perceiving this glorious change in the body; like a noble guest sometime straitned and molested in a nastie house, doth afterward much rejoyce in a clean, large and quiet habitation: As the soul will have accession of joy from the reinvestiture of the body: So the body over and besides its own proper outward glory will have an accessory joy reflecting from the soul; as light within a glass is transparent, so the inward glory of the soul will be legible in the large Characters of an ever cheerful countenance in the body.

2. Permanent.

As the joy of the glorified Saints will be in full measure and extent, so it will be permanent and perpetual, *Psa. 16. 11. At thy right hand there are pleasures for evermore. Job. 16. 22. Your joy* (said our Lord to his Disciples) *no man taketh from you;* Though a sound believer hath matter of joy in his God, even amidst his greatest troubles, yet many times there are here sad interruptions of his joy in respect of the exercise of it; in this vail of tears our condition is mixed; at one time a shower of tears and prayers, at another time a Sun-shine of joy and praises; at one time we are ravished as it were to the third heavens with the sense of Gods love; at another time we are cast down into the depth of sorrows, when the Messenger of Sathan, even some violent temptation doth buffet us; at one time we are full both of matter and affection to praise our God, that we may say with *Elihu, Job. 32. 18. The Spirit within constraineth me, I am full of matter,* at another

other time our heart and spirit is like a bottle in the sinoak; all our former joy is spent and dried up, *Psa. 102.* Our joy here is like the husband-mans joy in harvest; he must be put again to the troubles and the pains of seed time: so after our joy here, we are put again to sow in tears; *Jacob* had much joy at the return of his sons with corn from Egypt; but it endured not; for soon after he had great sorrow; the corn was spent, and he must part with his beloved *Benjamin*; but in heaven our joy will be everlasting; a full joy without mixture of sorrow, a continual harvest, a joy ever in perfection, as the fruits are in time of harvest; we shall never sow again in tears; a perpetual joy, but without *wearying* or loathing, because there will be infinite and recent variety of sweetness in God to delight and rejoyce our hearts for ever.

Object. But will there not be degrees of glory in heaven? It is probable there and if there be degrees, how will all be satisfied? can he that hath less be as well satisfied as he that gets a greater measure of glory? will be degrees of glory in heaven. 1.

Ans. 1. It is most probable, there will be degrees of glory in heaven, *Dan. 12. 3. some shall shine as the brightness of the firmament, and others as the stars for ever and ever. 1 Cor. 15. 41. there is one glory of the Sun, another of the Moon, and another glory of the Stars; so also is the resurrection of the dead:* There are also divers degrees of torments in hell according to the divers degrees of sin and guiltiness in this life; so according to the divers degrees of grace in this life, it is probable there will be divers degrees of glory in heaven: The servant who knoweth his Masters will and doth it not, will be beaten with more stripes then he that is ignorant of it, though he do it not, *Luke 12. 47. It will be more tolerable for Sodom and Gomorrah in the day of Judgment, then for those Cities which did contemn and reject the offer of the Gospel, Mat. 10. 15.*

2. Though there will be degrees of glory in heaven, yet Yet all the *all the Saints will be fully satisfied* with that one essential Saints will and substantial glory communicate to all in the vision and fruition of the one infinite and all-sufficient God; As vessels of divers measures are all filled in the same Ocean, though all of

them be not of equal capacity: The greater degree of glory communicate to some, will not be for the excellency and differences of their graces here, but according to the divers degrees of grace freely bestowed on them in this life, by the spirit of Jesus. As they were merited onely by him, who is the sole procurer of our grace and glory; so in heaven the degrees of glory are a crowning not of our merits, but of his own gifts: for the giving of a former gift doth oblige the receiver to thankfulness, but not the giver to bestow another gift: so grace given freely of God obligeth us to thankfulness, but doth not oblige God to give unto us glory more or less: Because grace and glory in all their degrees are of his free love, *Rom. 5. 17. for if by one mans offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one Jesus Christ.*

Use I.
They are fools who for perishing pleasures part with everlasting joys.

Consider that worldly pleasures are 1. unsatisfactory.

This doctrine affords a ground of *sharp reproof against all profane and earthly-minded men*, who with profane *Esa* do sell their part of this full refreshment and satisfaction for the deceitful and perishing pleasures of sin; To such in our time, I say as *Isaiah* did to those in his time, *Isa. 55. 2. wherefore do ye spend your money for that which is not bread, and your labour for that which satisfies not?* Therefore to the end thy heart may be rectified, I offer these considerations.

1. Consider in time, the pleasures of this present world cannot satisfy thy vast appetite; Riches do not satisfy the covetous man: he desireth more what he yet wanteth, then he delighteth in what he hath already: The Heathen Moralist spake truth to this purpose, when he said *the covetous man wanteth as much what he hath, as what he hath not*; as he possesseth not what he wanteth, so he hath no heart to make use of what he possesseth; honour doth not satisfy the ambitious man: what he hath of it already, is but a step to raise up his vain spirit to the desire of more; and where are vehement desires of more preferment, there cannot be satisfaction: Neither do sensual pleasures satisfy the incontinent or intemperate man: his sinful desires are not satiated thereby: the more he sinneth, his corruption is the more set on fire of Hell; more sin is but more fuel to the fire of concupiscence; Therefore

fore as *Isaiah* exhorts in the same place, *bearken diligently unto the word of the Lord, and eat that which is good, and let your soul delight it self in fatness*; obey that exhortation of the Apostle, *Col. 3. 2. set your affections on things above, and not on things on earth*; covet the best things; be thou truly generous, and heavenly-minded; set thy heart on these durable riches, on that immortal crown of glory, and on these pleasures that fade not away; those pleasures in the vision and fruition of God, will satisfy thy soul for ever; they will fill up the measure of all thy desires; thou wilt have more set before thee in an infinite God, then thy finite soul can comprehend; and yet thou shalt be made capable to receive and enjoy so much as shall satisfy thee to the full, and all thy spiritual desires shall be turned into delights there.

2. Consider the pleasures of sin are deceitful, *Heb. 3. 13. 2. Deceitful.* they perform the very contrary of that they promise in the temptation; they promise pleasure, but bring endless and unspeakable pain, if not repented; they promise much gain and profit to the covetous man, but bring with them in the end an irreparable loss; *for what availeth it a man to gain all the world, and lose his own soul?* They promise honour and worldly applause to the ambitious man, but bring along with them in the end shame and everlasting confusion; Therefore in time change thy sinful wayes, and set thine affections on the pleasures above, that are real and everlasting; greater and sweeter will they be in our experience, then now we can apprehend them by the report, like exquisite delicacies, and fragrant odors, which are best known by the tasting and smelling.

3. Consider all thy worldly pleasures will vanish and perish; they must end with this life; riches will take the wings of the morning; honour worldly is but a vapour, and even thy lawful worldly pleasures are but a gliding stream that passeth away, but the pleasures in heaven are for ever; They shall never be exhausted, neither shalt thou loath them: therefore make no provision for the flesh to fulfill the lusts thereof, but let it be thy daily study so to live here, and so to dye, that when thou art awaked in the day of resurrection thou mayst be satisfied.

fied with the sight of Gods face immediately after thy awaking, and mayst be refreshed for ever with peace and joy flowing from that sight.

How to be assured of satisfactory pleasure in heaven.

1.

Object. But how shall I be assured of that full satisfaction in heaven?

Ans. 1. *Thou must be a mourner here for thy sins,* Luk. 6. 21. *Blessed are ye that weep now, for ye shall laugh.* Psa. 126. 5. *They that sow in tears, shall reap in joy;* as the harveit in order of time doth follow the seed time: so shall thy joy in heaven succeed to thy sowing in tears: ye have our Lords words for it, *Iohn 16. 20. in the world ye shall be sorrowful, but your sorrow shall be turned into joy;* as the water in Cana was turned into wine: so thy tears shall be turned into eternal comfort and refreshment.

2.

2. As thou wouldst be assured of thy full satisfaction in heaven, *thou must hunger and thirst for righteousness here:* thou must have an earnest desire to do the will of God: *Luk. 6. 21. Blessed are ye that hunger now, for ye shall be filled;* A soul living and dying in a hatred of sin, and a hunger and thirst after Christ the bread and water of life, cannot perish. God who worketh nothing in vain, will satisfy thy supernatural appetite, which is the work of his own hands; if thou dye with a longing desire after Christ, thou shalt rise with a full delight in Christ, who in that day will satisfy thy longing soul.

3.

3. *Thou must use frequent and fervent prayer unto God:* *Ioh. 16. 24. ask that your joy may be full.* Prayer in the name of the Mediator is the blessed Ordinance of God, whereby he bestows on us here in some beginnings the earnest, and the full satisfaction there; the soul is lifted up to God by prayer, and therefore filled with some drops of joy in this life; as a vessel is holden up to the fountain and then filled, *Psa. 86. 4. rejoyce the soul of thy servant: unto thee O Lord do I lift up my soul;* and those drops of Joy are to us an earnest of that full Joy we shall have in the immediate and full fruition of God himself the fountain of life.

Use 2.

This doctrine serveth for a ground of comfort and encouragement unto the children of God.

1. Against

1. *Against all thy discouragements from many sad dispensations:* It may be thou minglest thy drink with tears, as the people of God did, *Psal. 80.* yet faint not at that which thou seest, hearest, or feelest, rejoyce in the hope of things not seen, but believed; be of good courage, the day is coming when thy dyet shall be changed, when the Cup of salvation shall be put into thine hand, and thou shalt be abundantly satisfied with the fatness of Gods house, and thou shalt drink of the Rivers of his pleasures, *Psal. 36. 8.* those heavenly pleasures are deep like Rivers, they are a part of the unsearchable riches of Christ, *Eph. 3. 8.* They are long like Rivers, they are continued for ever; It may be thou art disquieted with the unjust reproaches of men, and mayst in thy sad experience complain, as *Psal. 69. 20. Reproach hath broken my heart, and I am full of heaviness;* yet lift up thine heart, behold the day of thy redemption draweth neer, the Lord shall bring forth the righteousness of his servants as the light at noon-tyde of the day. Rejoyce thou in the hope of that solemn Iustification before man and Angel, by which the foul mouthes of thy violent and malicious reproachers shall be stopped for ever: Then shall they be speechless, and confounded with shame when they shall hear the righteous Judge absolve many persons, whom they in their supercilious and Pharisaical pride, pre-condemned as prophane and unrighteous; Remember thou who studyest in this day of mens Judging, to approve thy self to God, that in Gods day the Counsels of hearts will be made manifest: And thou shalt have praise of God, *1 Cor.*

4. 5.

2. It may be now thou art discouraged from the little assurance thou hast of the love of God; and accordingly thy Peace and Joy is but little; Yet be of good comfort; Remember we must walk here by Faith, and not by sense; such a full measure of the sense of Gods love, and of peace and joy as thou wouldst have, is reserved for thee in the other life; rejoyce in this, that God hath enlarged thine heart with strong desires after that promised

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sed

2. Want of assurance of Gods love.

sed satisfaction ; he that hath opened thy heart, will fill it, *Psal. 81. 10. Open thy mouth wide, and I will fill it* : The little of peace and joy thou receivest here, is given to encrease, but not to satisfy thy desires ; at thy dying, thy desire of refreshment and satisfaction will be greatest, after death thy soul will behold thy Fathers face, and at thy resurrection thy soul and body will be satisfied with his likeness.

3. Vicissitude of peace and trouble.

3. It may be thou art discouraged from the vicissitude of peace, and trouble, of joy and sorrow ; a long night of trouble succeedeth to thy short day of peace and joy. Sometime the Lord will speak peace, and at another time he writes bitter things against us ; we may read his displeasure in sore and great tryals ; sometimes he sheweth his face reconciled in Christ, as our Father ; at another time in the course of his providence he looks upon us as a stranger and wayfaring man, like *Joseph*, with a strange countenance towards his brethren, for their tryal : But in such a dark hour wait thou upon him, he will not absent himself for ever ; Though the full and permanent manifestation of his love be delayed until the day of resurrection, yet now and then he will give unto thee a blink of his favour to uphold thy heart till the day of thy full refreshment, *Matth. 28. 7.* the Angel said of Christ to the woman, *He goeth before you into Galilee, there shall ye see him* ; and yet the woman did get a sight of him at *Jerusalem* before he passed into *Galilee*, *Ioh. 20. 19.* so though the full manifestation of his glorious presence be delayed until thou pass over by death into heaven, yet wait thou on God in the conscientious use of the means, and thou shalt get some sight here, and a full sight of glory there ; Our faithful and bountiful Lord giveth never less, but many times more then he promiseth.

4. Company of evil neighbours.

4. It may be thou art much discouraged and vexed with the company of evil neighbours : they are thorns in thy sides, and make thee many times in the bitterness of Spirit to cry out, *We is me that I dwell in the Tents of Mesek* ; but be of good comfort, if God in his wise providence hath placed thee amongst

amongst such men ; he is able to preserve thee from the contagion of their society, as he did *Joseph* and *Daniel* from the Idolatry of *Egypt* and *Babylon*, and *Obadiah* from the abominations of *Achab*, and his Court ; in the mean time let thy light shine in their darkness : be thou the more circumspect in thy walking : though thou mayst have an evil communion with them as Citizens of the same present world, yet must thou not have a communion or fellowship with their unfruitful Works of darkness, for thou art a Citizen of heaven, and called out of darkness unto light, be earnest in daily prayer with God to be saved from that froward generation, rejoyce in the hope of that comfortable communion with the Saints in heaven : while thou art here on earth ; distance of place is an impediment to that full communion : for the Saints here who are the salt of the earth for its preservation, are also like unto salt in this respect, they are not all in one place of the earth, but scattered here and there : whereas in heaven they will be all together without any mixture of the wicked ; here we know a very few of the Saints, but in heaven we shall know them all, as *Peter* in the Mount did know *Moses* and *Elias* ; as *Adam* in the state of integrity, after he awoke, knew *Eve* to be his wife ; we will know none there after the flesh : we will love them all as Saints, and all with the like affection, because all will be alike holy, even in the perfection of created holyness ; Therefore under sense of any wants here, bodily or spiritual, rejoyce thou in the hope of that full sight, full peace, full joy, and full perfection in holyness : Then God will be all in all to his Saints. To this purpose *Augustine* speaketh well, *lib. 22. ch. 30. of the City of God* : That saying (saith he) is rightly to be understood ; To wit, that God will be all in all ; he himself will be the end of all our desires, who without all end will be seen, who will be loved without loathing, who will be praised without wavering : Then (saith *Bernard*) The rational parts of our soul will be filled with the light of wisdom, the concupiscible part with the fountain of righteousness, and the irascible part of our soul with perfect tranquillity : Therefore the Believer who hath

received Grace for Grace out of the fulness of Christ, both may and should in his life and death rejoyce in the hope of that full satisfaction in his Fathers house : for here is a sure ground of comfort, when thou awakest in the day of resurrection, thou shalt behold his face in righteousness ; Now to the Lord Iesus Christ, of whose fulness we receive both Grace and Glory, with the Father and holy Ghost, be ascribed all praise, honour and glory, for now and ever, Amen.

FINIS.

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